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Calvinist Contact

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B.C. Native bands receive 'biblical justice' at last

Marian Van Til

BURNABY, B.C. — Twenty-two years late, the Ingenika and Mesilinka Indians are going home, thanks in great measure to "almost two years of prayer and hard work" on the part of Citizens for Public Justice (CPJ) and its supporters, says Craig Vance, research director for CPJ's British Columbia affiliate.

The Ingeinkas and Mesilinkas are two small bands which are part of the Sekani nation. They were forced off land they had occupied for thousands of years in the Rocky Mountain Trench north of MacKenzie when the W.A.C. Bennett dam was built in 1967. The resulting reservoir flooded 200 miles along the Peace River, drowning the traditional hunting and trapping grounds in 250-foot deep water.

In the years since then, the displaced Natives have lived in what a shocked former B.C. cabinet minister Stephen Rogers has called "Third World conditions." Having moved to Ingenika Point, the Natives were considered squatters by the government and thus were "unable to qualify for federal infrastructure funding," explains Vance. So the bands were without water, power, sewers and other services the rest of us take for granted. While they "languished in a legal no-man's land," many simply couldn't cope; they died by the score, often of alcohol-related problems.

Publicize their need

A year ago, CPJ received funding from the Law Foundation of B.C. to provide legal research and "publicize the plight of the Ingenika," say CPJ spokespeople. Lawyer Waldemar Braul, researcher Margie Oevering, Vance and CPJ public affairs director Eric Schilperoort worked with a team of volunteers to "garner public support for the bands' cause."

Now, the Indian bands have finally been awarded a \$12.8-million compensation settlement which gives them 1,335 hectares of land at Findlay River and Mesilinka and Ingenika Point, a site they chose. The settlement will enable them to establish a new village at Findlay River which will include 40 houses, a school, roads, a community centre and maintenance equipment. In the meantime, the

province has provided \$300,000 in interim assistance.

In addition, a First Citizens Fund loan of \$150,000, administered by B.C.'s Ministry of Native Affairs, will develop commercial fishery and guide outfitting businesses. Band members will be hired for the Williston Reservoir Rehabilitation Project, a \$10-million fish and wildlife program.

New beginning

The 250 surviving members of the bands are hopeful. When the agreement was signed by Premier Bill Vander Zalm and Ingenika chief Gordon Pierre, Pierre said, "Today marks a new beginning for my people. We have something to look forward to and we have our own land. It's been a long time in coming but we finally did it." The Ingenika/Mesilinka people gave their final approval to the pact on Sept. 13. A formal signing ceremony with the tribal chiefs and other Native representatives, Premier Vander Zalm, Minister of Indian Affairs Pierre Cadeux and representatives of B.C. Hydro is to be held on Sept. 30.

CPJ was gratified by the results of its supporters' hard work. Craig Vance noted, "This victory shows what a small group of Christians can do when they dedicate themselves to seeing God's justice done in our society. CPJ members in B.C. volunteered their time, their abilities and their money in belief that it is not enough to talk about doing "biblical justice"; one has to do it as well."

Waldemar Braul noted that CPJ staff

El Salvador: license to kill Good Samaritans



Photo: Larry Towell

Mothers of the Disappeared in El Salvador, with photos of their loved ones who have "been disappeared."

Robert VanderVennen

TORONTO — Maria Cristina Gomez, a 41-year-old mother and lay worker with Emmanuel Baptist Church in El Salvador, was kidnapped at 11:05 a.m. on April 5 from the school classroom in which she taught. She was tortured and murdered. At 11:50 a.m. her body was thrown onto a pile of rubble alongside a road on the other side of town.

"Maria Cristina was murdered for living her Christian faith, and working with the poor as instructed by her faith," says a report by a Christian monitoring group. "Christian lay workers and teachers are prime targets of the brute force which resists any change in the system of privilege and poverty in El Salvador. The terrible brutality and sexual violence brought

down on women by death squads and the military is purposeful and systematic and creates fear in the hearts of mothers and daughters throughout the country."

Increase in terror

The report from which the above was quoted was presented to Canadians on June 12 and 13 by six representatives of The Inter-Agency El Salvador Monitoring Group which visited El Salvador recently. They report that "Canadian Christians have a long-standing relationship with the groups in which Maria Cristina participated. Salvadoran Christians are appealing to Canadian non-governmental organizations to help them protect the lives and physical safety of their staff and program participants, as well as their right to carry out this humanitarian work."

More recently a group of church

See NEW — p. 2

and volunteers had received an unexpected bonus for their work: "The Ingenika and Mesilinka gained nearly everything they needed to rebuild their communities. But they gave us something far greater: they gave us their trust and friendship and have taught us about patience, determination and the importance of living with the Creator."



Photo: Craig Vance

(l-r) Ed John, lawyer for the Ingenika and Mesilinka bands; Ray Izony, Mesilinka chief; and Gordon Pierre, Ingenika chief, at a Vancouver press conference.

Thinkbit

Definition of retirement: twice the husband at half the income.

From: sign in souvenir store in Massachusetts

In this issue:

Anne Hutten describes a spring that's not eternal p. 10
Jacob Geuzebroek recalls the hardships of his wartime wedding p. 11
Paul Schrottenboer continues his analysis of sanctions against South Africa pp. 12, 13
Theology and esthetics are intertwined, says Herman de Jong p. 14

No issue next week!

We usually skip four issues during the summer period. This year we skipped three so that we would be able to save the fourth no-issue week for the time when our layout and design person Cecilia van Wylick is on her honeymoon. Cecilia married William Rizzo on September 23, so there will be no C.C. on Oct. 6.

Advertising deadlines for the Oct. 13 issue are as follows: display deadlines is Oct. 4 at 8:30 a.m.; classified deadline is Oct. 5 at 8:30 a.m.

Stan de Jong

New laws in El Salvador legalize abuses

... continued from page 1.
leaders from the Inter-Church Committee on Human Rights in Latin America (ICCHRLA) found an alarming increase in the past few months of repression and terrorism under the new government of El Salvador. Barbara Sinclair, one of the group, said that people released after being tortured said their tormentors told them "we can do whatever we want with you."

The new right-wing government of President Alfredo Christiani of the ARENA party, which took office June 1, is going even further than the repressive government of Jose Napoleon Duarte in targeting churches and people's organizations for abuse. Systematic torture is now a special problem, says Sinclair. She cites one instance in which an entire office staff of a small self-help organization was picked up and tortured before being released.

The government and the army seem to want to get all non-government agencies under their control. Diaconia, a Salvadoran development agency of church and other independent agencies says, "From what we have seen this year, we can predict that the government and the Armed Forces will create greater pressure in order to gradually close the space that had been opened to carry out humanitarian work. The systematic harassment of the humanitarian institutions is concrete and very direct."

Less than a month after the new government took power, it introduced legislation that would legalize the violation of many basic rights and virtually place El Salvador under a permanent state of siege, reports ICCHRLA.

Dr. Lee Cormie of Toronto writes in an ICCHRLA newsletter after a visit to El Salvador in March, "The highly privileged see anything other than passive acceptance of the status quo as a threat to their way of life. Thus, organizing to form a co-operative, to dig a well for the community, to read the Bible ... all such activities are seen as 'subversive' and draw the attention of the death squads. In other words, disappearances, torture and death are a systematic part of managing society in the interests of the few."

El Salvador is the smallest, most densely populated of the Central American republics, with a population of five million in an area about the size of Cape Breton. It is estimated that about 70 per cent of the people live in dire poverty. Civil war has been raging since 1980, but neither the insurgents nor the government has the strength to end the war militarily, even though the

United States gives the government an estimated \$1.5 million per day in military aid.

Some 70,000 people have been killed in the war, most of them civilians. It is increasingly hard for many people to meet the most basic food, health and housing needs, especially since many people have been dislocated due to the war.

An estimated 650,000 El Salvadorans have fled to the United States in recent years. They send back to their families in El Salvador an average of \$114 per month per person, a total of more than \$1.3 billion a year, about twice the size of the national budget of El Salvador.

Canadian aid

What can be done by Canadian Christians? The ICCHRLA team that returned from El Salvador on September 8 made three requests of the Ministry of External Affairs representatives with whom they met.

The first is that no Canadian aid should go to the government of El Salvador, but that all aid should go to non-government groups in such a way that the El Salvador government does not know — and therefore cannot persecute — those who receive it.

Second, our government should put diplomatic pressure on the government of El Salvador, since they are sensitive to world opinion because they want international aid.

Third, Canada should urge the U.S. government to discontinue its military aid to El Salvador, and assist in finding a non-military solution to the problems in the land.

Christians in Canada can help, says ICCHRLA, by being informed of the awful persecution faced by our brothers and sisters in El Salvador. They desperately want to be understood by the Canadian people and to know that we care.

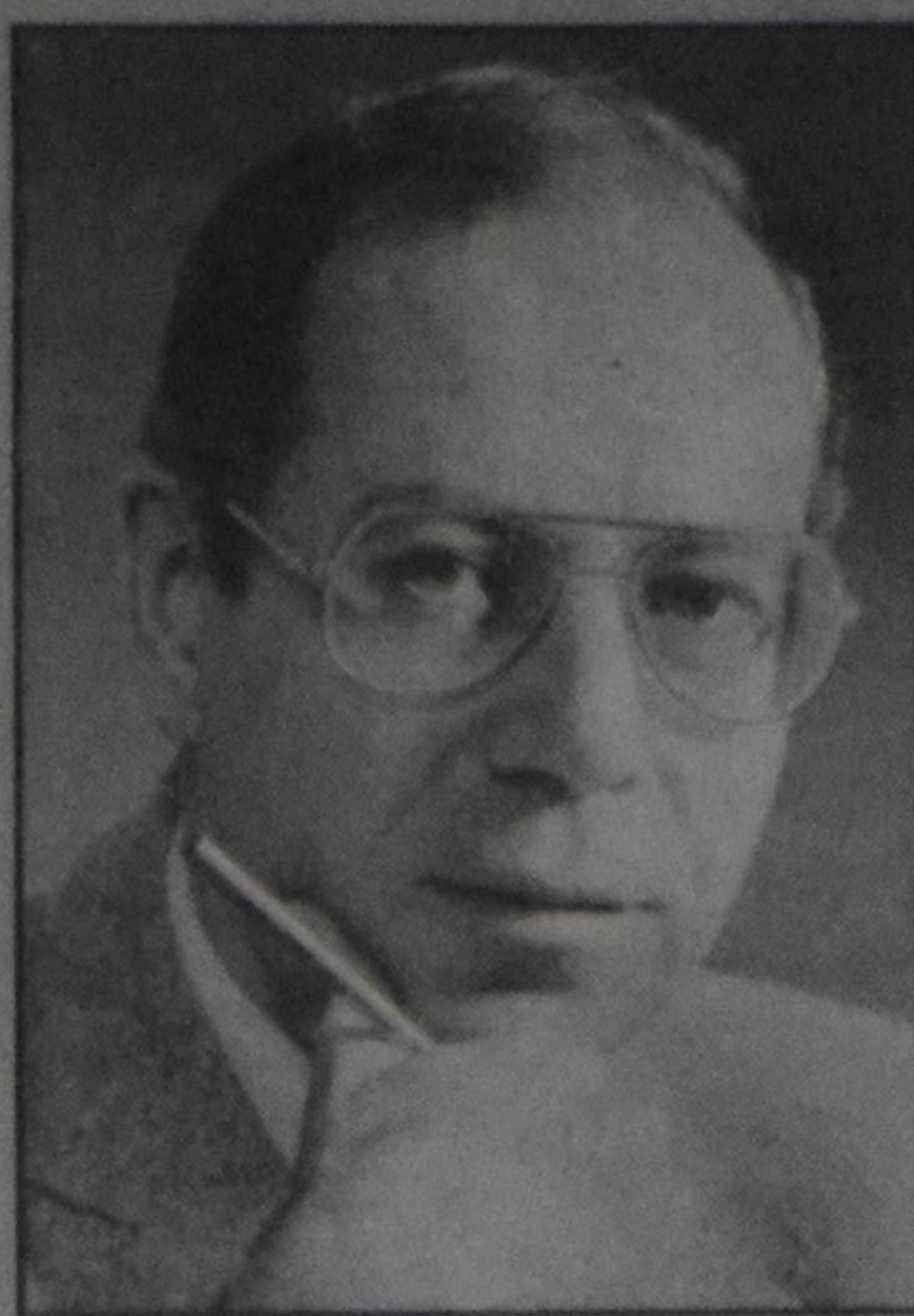
We can pray for the persecuted ones from knowledge of what happens there every week. We can be part of an action network that exists throughout Canada, people who are willing to send telegrams of concern to the president of El Salvador.

Even telegrams to the commanders of military barracks in which disappeared people are held and tortured have been known to bring release of people who are being detained.

Christians in El Salvador cry out to their brothers and sisters in Canada. ICCHRLA, an organization of churches and church groups, among which is the Christian Reformed Church, offers to serve as a lifeline for our sake as well as for the people of El Salvador.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



The organic food enigma

I was privileged to head a team of journalists assembled by the University of Western Ontario to conduct a two-week workshop at Nairobi, Kenya, a month ago. The class was made up of 18 experienced African reporters and I gave them assignments that would not only challenge their abilities and display their skills, but also teach me about Kenya's agriculture industry.

There were some surprises.

I was surprised to find an Organic Farming Institute of Kenya. I thought organic farming was a luxury that only chemophobic North Americans and Europeans can afford. Our farmers are attracted by the premium prices their produce will fetch and by the wholesomeness they perceive in rejecting chemicals. But their production costs are also likely to be higher.

The reverse situation exists in Kenya. There is no price premium for organically-grown food and, to the extent that the fruit and vegetables are blemished by insects and diseases, prices are discounted from the chemically-protected produce. The attraction in Kenya is lower production costs because no fertilizers and pesticides are purchased and — surprise! surprise! — higher yields.

High-yield 'double-digging'

George Njoroge, head of the institute, is training farmers in a double-digging technique which involves spading soil to the normal depth, then digging down an extra depth into subsoil. Crop mulch and manure are sandwiched between the layers of subsoil and topsoil. Yields typically run five to seven times higher than average on these double-dug, densely-planted, garden-sized plots of land.

It's an exciting technique in a country where land is becoming scarce as the population continues to soar. It will be a life-saver for the next generation because fathers are dividing one- and two-acre "shambas" among five or six sons.

World Vision and other Christian organizations are patiently working in Maasai territory to convince these proud and stubborn people that their very survival depends on learning how to grow crops, not just depending entirely on herding cattle and goats over an increasingly barren prairie.

Corn and beans grow well there but the Maasai won't eat them, so now they're growing onions, marketing them in Nairobi and Mombasa and even in export trade. That's transforming life for some Maasai who have earned enough to send their children to elementary and secondary schools, even to university.

French bean bonanza

Then there is the French bean story. East Indian traders spotted an opportunity when the European Economic Community threw aside its trade barriers for poor countries in the Pacific, Caribbean and Africa. The East Indians gave small-scale African farmers the

seed, fertilizer, pesticides and supervision necessary to grow French beans as a green, fresh vegetable crop. The beans are picked twice a day, carefully packaged and flown to Europe in the luggage compartment of passenger planes.

It's a wonderful industry, one that opens doors of hope for hundreds of poverty-stricken farmers; and it meets European consumer demands for a labour-intensive crop. Alas, the news the students found is that Europe has begun to put some trade barriers back into place because French farmers are complaining about the Kenyan imports during the peak of their season. That has depressed prices from June to October.

It reminded me of the situation Canada's hog farmers face in the U.S. market. Canadians have produced a high-quality product at a competitive price, but now American farmers have persuaded their government to impose countervailing duties to discourage the trade from Canada. On the one hand, a free trade agreement; on the other a new import tax. On the one hand, a European concession to encourage trade from poor African countries; on the other, seasonal protection for France's farmers.

Who gains, who suffers?

Who gains, and by how much? Who suffers, and by how much? We do have opportunities to help needy people in Third World countries, people like French bean producers in Kenya. We have begun with emergency relief and with aid projects. Now it's time to follow through with trade, including trade that requires some sharing and some sacrifice from our more-than-abundant Canadian lifestyle.

One thing disturbed me above all others during my brief visit to Nairobi. I found missionaries living like aristocrats, ensconced in Victorian estates surrounded by high walls and iron gates, guarded by rifle-toting security men and trained dogs.

Probably I don't understand the situation. But whatever the explanation, it did not seem right.

And I wondered what we, in a country where less than a third of the population regularly attends Sunday worship services, have to offer to Kenya, where 80 per cent of the people proclaim themselves Christians, where President Daniel Arap Moi gets front-page Monday newspaper coverage for the sermons he preaches in a different church every Sunday, where enthusiastic services often last four hours?

The answer is that we do have much to offer. But we're wrong to approach Kenya as superior lords and masters. What the Africans need are good listeners, wise observers and dedicated servants. The good news is that some of our missionaries are precisely that. Would that all were.

Jim Romahn is farm editor for the Kitchener-Waterloo Record and lives in Kitchener, Ont.

Are we fiddling while Rome burns?

Harry Spaling

Want an argument? Put 10 Christians together and ask them to answer the question: when and how was the earth created? This question is receiving the attention of many theologians, scientists and teachers, as well as church institutions such as seminaries and synods.

To be sure, knowing and believing the origin of the universe is fundamental to our Christian faith but, as the debate rages, the whole creation is groaning under the strain of overpopulation, depleting resources, toxic wastes, excess garbage and environmental pollution.

The symptoms of a groaning creation are now global in character. Think of Chernobyl, the Alaska oil spill, acid rain, ozone holes and international shipments of lethal chemicals. The symptoms are also readily evident in our own communities: overflowing landfill sites, air and water pollution, disposal of toxic chemicals, acidified lakes and forests, farm run-off and erosion, noise pollution.

The earth is suffering from exploitation, abuse and mismanagement. Yet, despite all the evidence of a groaning creation, we argue heatedly about the age of the earth and method of creation. Simplistically, this is akin to a person suffering the symptoms of a serious illness while we argue about that person's birthdate.

Most certainly, we must acknowledge God as the Creator. Yes, there is validity in studying and discussing the age of the earth and the process of creation. But we must not lose sight of our creational stewardship responsibility. As God's image bearers, we are special creatures mandated to care for and properly manage the creation.

Creational stewardship recognizes God as Creator and we image bearers as God's earth-keepers. Creational

stewardship strives to restore and renew the creation, liberating it from its bondage and bringing it into the glorious freedom of Christ (Romans 8:21). Christians are to tell this message to a world that eagerly seeks to resolve its environmental crisis. The need is urgent.

So what can we do? More specifically, what can the Church do? Here are some ideas:

1. *Pray* for the creation so that it may be liberated from the bondage of decay and set free in Christ (Romans 8:21).

2. *Preach* on creational stewardship to convict us of our biblical task to restore and renew a groaning creation.

3. *Teach* creational stewardship in Sunday school, catechism, teen club, young people's groups and study/fellowship groups by including relevant themes in curriculum and study materials.

4. *Practice* creational stewardship in the church by:

- joining a municipal recycling program;
- recycling paper such as leftover and discarded bulletins, newsletters, magazines;
- reducing garbage by eliminating paper and styrofoam products;
- starting or participating in a local community environmental project (e.g., a

clean-a-thon);

—prompting other church structures to speak and act (e.g., ministerial associations, classes, presbyteries, the Council of Christian Reformed Churches' Committee for Contact with the Government.

5. *DO* any two of the above! Will we practice or will we wait until the argument is settled?

Henry Spaling is a PhD student in geography at the University of Guelph.

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Editorial

Lord, rain down on those unrighteous Pro-Choice people!

I attended two rallies held in St. Catharines a few Saturdays ago: one was Pro-Life; the other, Pro-Choice. The Pro-Life rally, held in the morning, drew more than 800 people and ended up in a walk through the main street. The afternoon Pro-Choice rally had been called to counter the Pro-Life one and drew 74 people, not counting 12 Pro-Life people who were watching the counter-action from the sidelines.

The night before, while waking up after my third REM sleep, I thought to myself, wouldn't it be nice if the Lord showed his favour to the Pro-Life people by making the sun shine in the morning, and by letting it pour in the afternoon? (The weather forecast had called for rain.) But the Lord responded with Matthew 5:45 — "He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." The sun rose all right ... behind the clouds, and it rained both morning and afternoon. Or did the Lord show a teenie weenie bit of favour to the Pro-Life cause because it rained a little harder in the post meridiem part of the day?

People like us

This term "the righteous and the unrighteous" does not go over too well in modern times, of course. Judging by how people behaved that day, one must say that both rallies were equally peaceful and one could not judge between the manner in which the participants of each rally conducted themselves. Member of Parliament Gilbert Parent, who had attended the Pro-Life rally and walk in the morning, had already told his audience that the Pro-Choice people are not "wild-eyed men and women, but men and women like ourselves who have a different belief." He left no doubt about his conviction that human life begins at the moment of conception, but he treated his opponents with respect.

So, it was with that thought in mind, and mindful of the comment made by Harry Antonides of Willowdale, that one should not be evenhanded in reporting both sides of the abortion debate (see letter September 15) that I wanted to test the spirits of both rallies. What really is the difference? Can we say without blushing that the righteous met in the morning and the unrighteous in the afternoon?

Without so much as the slightest hint of red on my cheeks, I would have to say that, yes, that was the case. This sounds like pure hypocrisy, of course, unless one appreciates that the term "righteous," as used in the Bible, has nothing to do with what people are or do in and of themselves. Through faith in Jesus and by walking in God's way, people are *counted* as righteous. And this righteousness can be tasted by the spirit in which certain gatherings are held. Let me compare the two rallies to make my point.

Different spirits

The fact that Pro-Life drew more than 10 times the number was significant, though not of itself. Numbers can be deceiving. A minority can be more righteous than a majority. But it was striking that the Pro-Choice signs proclaimed that they were the 71 per cent majority in Canada. That in itself was eloquently disputed by the poor turn-out. (It would have been more accurate if the signs had read: "We are the 71." There were only three more.) I personally think that the population is split on this issue and that neither side should claim a majority. But it seems clear that Pro-Life (other major rallies have shown similar results) can count on a lot more conviction. There is more spirit power there.

Another significant difference, I thought, was in the music. In the morning participants had sung the words of Psalm 139 with singer and guitarist Peter Slofstra: "Where can I go/where can I flee/up in the heavens/or down in the sea/? You are there/everywhere/hmmmm/you are there." In the afternoon one of Tracy Chapman's tapes was played, and the following words filtered through to a passive gathering:

*Last night I heard the screaming
Loud voices behind the wall
Another sleepless night for me
It won't do no good to call
The police
Always come late
If they come at all.*

I happen to like Tracy Chapman's music, but the choice of her songs at a Pro-Choice rally indicates that the issue of abortion is invariably turned into a woman's issue. These people here, I thought to myself, want the police to interfere when a wife is battered by her violent husband, and rightly so. But shouldn't the police interfere when an unborn child is being ripped from its mother's womb? There is an inconsistency here which often characterizes the position of unrighteousness.

One final item of contrast: at the morning rally there was the feeling that we held a position which stood on its own and was anchored in creation and in the purpose of life. Hardly any mention was made of the Pro-Choice side, except to show love, not hatred, towards them. The afternoon rally, in contrast, was reactionary and somewhat strident in tone. The one and only speaker talked mostly about the threat of the "anti-choice" people, who "will do anything to achieve their end" of returning women to the time of back-alley abortions by coat hanger.

Caring discernment

While standing around waiting for the Pro-Choice rally to start, I took note of the fact that there was a preponderance of women at this rally and a surprisingly large number of older women. A friend of mine remarked that, in all likelihood, each of these women has her own story of pain to tell. I agreed. These were probably women who had been hurt by men or had felt oppressed by a system that discriminates against women.

It's so unfortunate that they have turned their pain into a pro-abortion position. These were caring and sensitive people, one could tell. Pro-Life people have nothing over them in terms of sensitivity. In fact, I was displeased when one Pro-Life supporter started offering little plastic fetuses to them to drive home the point of their cruelty. "This is not what this rally is about," was their horrified response.

Yet, in spite of feelings of empathy and thoughts of understanding, one must conclude that those who want to reduce the question of abortion to a matter of a woman's rights have chosen a path that leads to death, not only of the unborn, but of our souls and of our civilization. There is no doubt in my mind that, although we must act respectfully and lovingly, we are drawn into a gigantic battle which includes the forces of evil against the forces of good. The antithesis is clearly visible in this fight for the life of the unborn.

Continued on page 5 ...

(Editorial continued)

A time of decision

Yes, I will be even-handed in the way I report on the conduct of people, no matter what side they are on. I will also be careful in my language and not gain an unfair advantage, for example, by calling the one side Pro-Life and the other Anti-Life (both sides like to play with words that way). I prefer to use the names each side chooses for itself. We, too, should let the sun rise on all people.

But I will not be even-handed when it comes to deciding which side of the battle we must be on. Canadian Christians must stand with courageous people like MP Gilbert Parent, who told his audience, "Some people say they will let history be their judge. I'm very, very content to let God be my judge on this one When the debate begins in Ottawa, I will speak for the voiceless ones."

Those are the words of a righteous member of Parliament, even though it rained on him almost as hard as it did on the unrighteous Pro-Choice people who took shelter in the bandstand of Montebello Park in St. Catharines a few Saturdays ago.

BW

Pressreview

Carl D. Tuyl



This week, Carl Tuyl is writing from the Netherlands.

Canadian newspapers are hard to come by in this country, so for \$1.50 I bought a *USA Today* which I scanned for news from the True North like a parched traveler in a desert. I read (Sept. 13) that the Blue Jays were still in first place, and that was all.

★★★★

There is, of course, plenty of news from the European scene here. Europe is the new buzzword in advertising. There are Euro-cafes, Euro-soap, Euro-currency (which is abbreviated in to ECU) and I even saw Euro-litter for cats!

★★★★

Dutch politicians are trying to form a coalition government. The Christian Democrats had the majority of votes in the recent election, but there were not enough seats to gain a majority in parliament. A coalition with the socialists is being attempted.

★★★★

Norway, too, had elections, with gains for the far right as well as the left. The Germans are expected to re-elect Kohl as leader of the Christian Democrat party. The press speculated about the health of the East German leader Honecker who is rumoured to be dying.

★★★★

East Germans continue to flee their proletarian paradise in great numbers via Hungary and Austria. Papers here speak about a mass exodus.

There are at the moment 60,000 East German tourists in Hungary who are thought to be on their way to freedom.

★★★★

Gorbachev returned from his month-long vacation, rather grim looking and less self-assured than usual. *Perestroika* has released all kinds of nationalistic emotions within the Soviet federation.

★★★★

Nationalists in the Ukrainian Soviet republic have founded a political party which, right after its founding congress, started to attack the conservative Marxists. Boris Yeltsin, the super-"perestroikist," was in the U.S. to study the ways of democracy. He should have gone to Ottawa, of course.

★★★★

The Canadian dollar bought one guilder and 84 cents yesterday, but a miniature cup of coffee costs two guilders. Paper money runs through the fingers here like sand at the beach.

★★★★

On the tube we saw the unopposed massed anti-apartheid protest in South Africa. A sign of hope, even though small "like a man's hand."

★★★★

The consistory of the Reformed Church in Winterswyk here has called on the city council for assistance in its peculiar problem. It appears that especially on market days, citizens have been using the walls of the church as a public toilet. This habit is beginning to damage the church's structure. The consistory appealed to council for the construction of other facilities. All this,

ROOFTOP MUSINGS/ALYCE OOSTERHUIS



Finite games

It is that time of year when the football season is in full swing and hockey enthusiasts are eagerly anticipating the season to come. I have never been a sports fan. I have never even been much of a games enthusiast. When friends play cards, I read; when my family watches sports, I write. When I am restless to "do" something, I go for walks or clean the house.

A few months ago I attended a workshop on creativity. Unfortunately, since I was the only attendant, the scheduled creativity game had to be cancelled. The workshop presenter was, however, quite eager to talk, and it was from him that I received the distinction between finite and infinite games. Finite games are those we play *within* boundaries, such as sports, monopoly, cards. Infinite games are those in which we play *with* boundaries, as in our religious experiences, discussions about God, a search for ultimate truths. Finite games mirror life; infinite games *are* life. And according to him, we all play games.

Echoes of this game orientation can be found in an essay by James Schall on "The Seriousness of Sports." Schall states: "The rules are worthwhile ... because we risk the drama of winning and losing, of cheating, of being real actors in real games that come to an end." And for those of us who are primarily spectators, "the game is there and we lose ourselves in its playing ... and this reminds us that we are not sufficient unto ourselves, but that what is higher than we are is ultimately serious, is itself fascinating and joyful."

I left the workshop presenter after an hour of playing with ideas and concluded the discussion with my avowed dislike of playing games. At home I read Schall and worked to unravel why it is that I so dislike games and sports. Why is it that for years I have jeered at those who could hit, strike, stroke, bat a little ball around for hours on a court, diamond, field, arena? I must confess that for me it is because the games are too much like life. I hate to lose and I hate to see others lose. The most difficult task for me as a teacher is to assign grades at the end of the term, and if some students fail I agonize as to whether this person has "tried" or not. Because for me it is not a matter of winning or losing but it is a question of doing one's best. And it seems ultimately unfair that the best of the one is not good enough when pitted against the best of the other.

Schall describes the challenge of choice in the game and the possibility of choosing to cheat as one of the dynamics that keeps us on the edge of our seats as spectators and causes us to bellow in rage at the umpire or the referee when the rules have been violated. And it is that phenomenon that depresses me in games and sports. In our life games there can be no cheating to win. In life there are those who have all the talents and the opportunities to become the "best." But there are that many more who lack the talents, the resources, the hope of ever being in the same ball park. This means that in life the "haves" will always be ahead of the "have-nots."

Christ did not play finite games. If anything, he played infinite games as he violated all rules and adjusted all boundaries in calling to himself the "have-nots" who were fishing in empty seas. He surrounded himself with those whom many of us would not consider as being in the same league. And the cheaters? Those with the greatest "game" mentality, like Judas and the Barrabas-cheering crowds, lost irrevocably. Those, like Peter, for whom this was a matter of life and death, were forgiven.

Maybe I dislike games and sports so much because there is no second chance when one has lost and there is no evidence of forgiveness.

Alyce Horzelenberg-Oosterhuis is assistant professor of education at The King's College in Edmonton.

of course, in accordance with article 36 of the *Belgic Confession*.

★★★★

The well-known Cardinal Willebrands celebrated his 80th birthday. The cardinal has presided for the last 20 years over the ecumenical

activities of the Roman Catholic Church. Cardinal Willebrands has built many bridges to Protestant as well as Jewish believers.

★★★★

I participated in ecumenical activities by worshipping in the Remonstrant church. It was a moving service. One of the children of the congregation received the sacrament of baptism and four new members were installed into the consistory.

★★★★

Another moving experience was my visit to the monument for those killed in the Indonesian war. A computer lists the individual names. I spent a silent hour there, and I will tell about that experience in C.C. issues to follow.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

BEYOND BELIEF



Shalom Manor celebrates 10 years of nursing care



Photo: courtesy John De Groot
An attractive facility surrounded by beautifully landscaped lawns.

Stan de Jong

GRIMSBY, Ont. — In the front lobby of Shalom Manor, a home for the aged located in the centre of the Niagara Peninsula, hangs a plaque on which is inscribed the words of Psalm 118:23: "This is the Lord's doing, and it is marvellous in our eyes." That text served again as the theme of the celebratory service of praise and thanksgiving for 10 years of God's faithfulness held Saturday, September 16, 1989, at a nearly-packed Mountainview Christian Reformed Church, next door to the home.

A long-held dream realized

In 1965, the deacons of the

then larger Classis Hamilton of the Christian Reformed Church (the classis has since split in two) received the mandate to establish a home for the aged which would serve the growing number of elderly people in the churches. Incorporation followed, but it took 10 long years before actual building plans were drawn up. All efforts to obtain government financing and possible operating subsidies failed, however, leaving the board with two alternatives: drop the idea or go on in faith.

The decision was to move forward. In 1977-78 the deacons and the board organized a drive appealing to the Christian community for help. The result: \$400,000 in

cash and pledges. More obstacles needed to be overcome, but finally a piece of property was purchased and construction started. On September 15, 1979, Shalom Manor opened its doors with 74 beds available. What had been a dream and what often had seemed humanly impossible had become something you could see and touch and, in time — thanks to dedicated staff people and many volunteers — a place that truly would be a home that gives loving care to the elderly.

Growth and recognition

Shalom Manor today is an attractive facility surrounded by beautifully landscaped

lawns and easily accessible from both the QEW and Highway 8. Almost from the start, the home proved to be too small. In the early '80s, a new dining room had been added. In 1983, an entirely new wing was built.

In 1984, the Ontario Ministry of Community and Social Services officially approved Shalom Manor as a Home for the Aged under the Ontario Charitable Institutions Act, providing 102 residential care beds, divided into 30 semi-private and 42 private rooms. The year 1985 saw the first government subsidy for 15 extended-care beds which today has been increased to 24. Funds for more extended-care beds are urgently needed, since the home presently gives such care to 49 residents. Further, no less than 120 names are on the waiting list.

Significantly, plans are being finalized to build another wing, primarily to accommodate residents suffering from Alzheimer's disease. The home is anxiously awaiting word from Queen's Park as to further government funding.

The occasion of the home's 10th anniversary also signified 10 years of service by its administrator, John Kamphuis, who with his wife Willie came to Grimsby in 1979 from Prince Edward Island to transform the brick-and-mortar facility into a "home." That they succeeded, assisted by loyal staff members and volunteers over many years, leaves no doubt. It is amazing how many people stand ready today to enhance the physical and spiritual welfare of the residents, many of whom came to Canada as immigrants during the '40s and '50s and who contributed so much to the establishment of churches, schools and other Christian agencies.

A varied audience, consisting of able-bodied residents and their families, as

well as many others representing the broader Christian community, participated in the anniversary celebration on September 16. Pastor De Bruyne, the home's part-time chaplain, led us in a litany of praise and thanksgiving. He offered a brief meditation on the words of Psalm 118:23. Accompanied by organ and three fine trumpeters, the audience sang songs of praise, including: "Dankt, dankt nu allen God," of particular significance to residents from Dutch descent. Heather Kikkert delighted the audience with a fine solo.

Rita Otten and Paul Roorda, current board members, offered prayers of thanks. Carl Mantel, former board president, reflected on the past, tracing all the ups and downs between 1965 and today. John Kalverda, administrator of Holland Christian Homes in Brampton, extended greetings. Mr. Book, Grimsby's mayor, and federal MP Shirley Martin also offered congratulations.

Finally, Harry Van Rossum, a former teacher now living in Shalom Manor, spoke on behalf of the residents. He connected to the idea of the common denominator in algebraic formulas to the "common denominator" that best characterizes Shalom Manor. Said Van Rossum: "Do you know what that word is? It is faithfulness."

The celebration in the church over, the audience moved next door to the home where refreshments and a social awaited them. Many residents, too old and feeble to attend the celebration in the church, were perhaps surprised to see the flood of people that all of a sudden filled the home. Said one of them, my father-in-law, K.P. Smit (formerly from Sarnia), who is in his early 90s: "Het wordt mij hier veel te druk!" (It's getting too busy for me here!)

(This report used information and facts from a report by John De Groot of Caledonia, Ont.)

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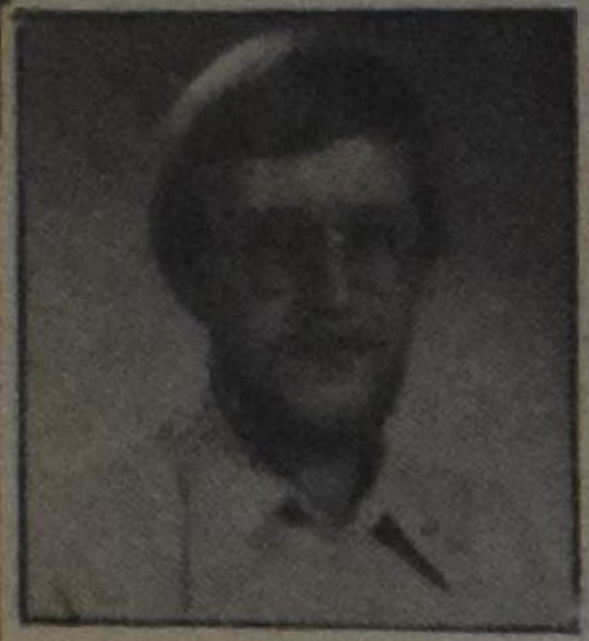
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MEDIA
SCAN

Henry Knoop

Cheers!

Cheers is typical of many sitcoms (situation comedies) on television today. It is popular not only as a regular show (Thursday evenings on NBC and Global), but also in reruns. Most viewers like their television "light," and as a sitcom *Cheers* certainly fits that bill.

It's tempting to dismiss the program at first. After all, "Cheers" refers to a bar in Boston where a number of regular patrons interact with the employees. The main character, Sam Malone, a former owner and now head bartender, is caught up in female sexual conquest. The shows often focus on Sam's attempts to lure one girl or another into bed, much to the delight of the male patrons who perhaps see him fulfilling their own sexual fantasies. Sexual innuendo and male chauvinist characterization abound.

In addition, the cast of regulars display a cross-section of societal and personal problems. The humour is often based on putdowns or laughing at brokenness. For example, there's Norm Peterson who, although married, frequents "Cheers" to drink away problems in his work and/or marriage. There's postal worker Cliff who still lives with his mother and, one suspects, drops in every day after work for some real company. There's Frazier Crane, the psychiatrist, who uses his visits to the bar to deliver insights into human nature as he has experienced it.

Although one might expect regular patrons of a bar to exhibit this kind of lifestyle with all its attendant problems, the staff of "Cheers" are equally idiosyncratic. Tough-talking waitress Carla has a marshmallow heart and a neurotic personality. Bartender Woody's naivete or, at times, stupidity is usually milked for at least a couple of laughs each program. New owner Becky Howe (Diane Chambers in reruns) is usually the object of Sam's quest and the sexual cat-and-mouse game they play is a mainstay of the plot.

Longing for community

In spite of all these drawbacks, however, the show is not without at least one redemptive quality. That quality is the value it places on community — the need for a place where everyone can feel accepted. The show's opening song with the words "You want to go where everyone knows your name" testifies to this major theme.

For most of us we feel that kind of acceptance and love — our community — in home and church circles. The need to go to a lounge or a bar for this kind of community is far from our personal experience. Yet, for thousands of people in our cities and towns, that is exactly where they do go. As such, *Cheers* is honest and realistic.

And despite the put-down humour and sexist talk, the characters of *Cheers* do feel acceptance and love from the other regulars at the bar, be they patrons or employees. On one program, for example, Carla buys a new house which she discovers later is supposedly haunted. When she finally admits that she has been too afraid to actually take possession of it, Cliff and Norm surprise her when they come to help get her through the first night. Through all the cheap talk, actions speak louder than words.

In that way *Cheers* is also typical of so many sitcoms on television. It relies on personal put-downs and sexual innuendo for much of the humour, but in the end attempts to affirm "traditional" values such as good relationships, acceptance of differences, the necessity of love. Sam's exploits, for example, usually end up proving futile. He is forced to eat his chauvinistic words and becomes the butt of his own fantastic schemes. Nevertheless we, as audience, have been asked to enjoy his attempts — that is what's supposed to make the program. It's like being asked to watch and laugh at a bunch of people getting drunk, and then being told drinking is no good for you.

That's the problem with *Cheers* and most sitcoms. Good themes are buried in bad content. Ask viewers what they like about a program such as *Cheers* and invariably you get references to its negative qualities: Woody's stupidity or Sam's womanizing. That's what sticks. And that's too bad.

Henry Knoop lives in Bowmanville, Ont. He teaches English at Ajax High School.

TV critique

Marian Van Til

In the next month or so, C.C. will offer short reviews of some of the new television shows being offered in the 1989-90 season. Frankly, part of the reason we decided to do this is because of the current dearth of worthwhile films. But we also felt that such critiques might be useful to readers and their children, many of whom spend much more time watching television (and movies) at home than seeing films in the theatre.

As with film reviews, such critiques are rather subjective and are limited by time constraints: it is sometimes difficult to get an accurate grasp of a weekly show after having seen just one or two episodes. Nevertheless, we hope that our capsule analyses will be helpful and reasonably accurate.



Lassie

(½ hour, drama; Saturday evenings, independent stations)

Yes, Lassie is back. She (or rather "he" — alas, Lassie is "played" by not one, but various male dogs) is the same handsome, loyal and lovable canine; only the humans have been updated. In a nice touch, and demonstrating his commitment to this classic series, John Provost, the Timmy of old, is now the father on the show. His son and wife are played by Christopher Stone and Dee Wallace Stone.

The show has the same sweet spirit as in the old days but it's not saccharine sweet. The acting of the guest stars in the first episode was, strangely, well below par.

Don't expect profundity, just various family and neighbourhood crises which allow Lassie to demonstrate her cunning and loyalty and Lassie's family to prove their commitment to each other, their dog and their neighbours. Each episode will have a moral lesson or two for young viewers.

This is truly a young children's program and they're bound to like it; so will a lot of adult animal lovers, though they might not want to admit it!

Major Dad

(½ hour, sitcom; Mondays, CBS)



Gerald McRaney (formerly of *Simon and Simon*) stars as a U.S. Army major who falls in

love with and marries a divorced reporter (Shanna Reed) with three daughters. The laughs come when the curmudgeonly major has difficulty alternating between domestic and army life and tries to treat his step-daughters and wife like they're in boot camp. There is an obviously close bond between mother and daughters which "Major Dad" isn't entirely successful at infiltrating.

This will be a basically good-natured, mildly funny show. McRaney is capable of comedy but this may not be the vehicle for it. There undoubtedly won't be much to object to here, but it probably won't grab you, either.

The People Next Door

(½ hour, sitcom; Mondays, CBS)

If this show remains as imaginative and honest as the first couple of episodes, it will be the best new family comedy to appear in quite a while. Jeffrey Jones stars as Walter Kellogg, a James Thurber/Walter Mitty-like cartoonist who has a sometimes delightful, sometimes embarrassing problem: his imagination is so vivid that his thoughts spring to life and his fantasies become reality before startled neighbours and amused family members.

In the first episode we meet Walter, a widower, and his

daughter and son. They are moving from New York City to New England to the home of Walter's new bride, Abigail, a family therapist (Mary Gross).

The episode revolves around Walter and his children's adjustment to the move and the marriage (the wedding takes place during the episode.) Walter's pre-marriage jitters are great grist for the comedy mill, and we see everything from Steve Allen singing in their living room (complete with grand piano) to a bi-plane buzzing around, its pilot taunting Walter while he tries to concentrate on his marriage vows.

Most shows in which one character has a "secret," or unusual powers or bizarre personality quirk, operate on the premise of deception: whatever humour there is comes from that person trying to keep the secret hidden from most family members and friends. It was a pleasant surprise then to find that in this show, though Walter is understandably nervous about telling Abigail about his "gift," he does it, concluding that she *should* know and that if she's the person he thinks she is, she will accept him as he is.

If you allow this show to touch the child in you, it'll be a pleasant half-hour.



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Church

Marian Van Til, page editor

Scholarship honours pioneer missionary, will help women



Nellie Breen Smith (left) chats with a "missionary kid" who grew up in Nigeria, Cheryl Poel Nielson, at the reception launching the new scholarship.

GRAND RAPIDS, Mich. (CCOCR) — Nellie Breen Smith, 88, a pioneer missionary of the Christian Reformed Church of Nigeria from 1930 to 1970, has been honoured by a new scholarship at Calvin Theological Seminary. The scholarship will benefit women in the Master of Arts in Missiology program.

A gift of \$20,000 from the Committee for Women in the Christian Reformed Church launched the "Nellie Breen Smith Scholarship for Women." It is hoped that future gifts from the Committee for Women and from other sources will increase the fund. The goal is to award the first scholarships in 1990, which are likely to be three or

four \$1,000 tuition grants. Mrs. Smith was born and raised in Holland, Mich., and is a lifelong member of the Pillar (Ninth Street) Christian Reformed Church. She first heard about the challenge of Nigerian missions in the 1920s from the denomination's Nigeria missionary Johanna Veenstra, who urged Smith to join her in the work there.

Mrs. Smith developed a close friendship with Johanna Veenstra and was greatly saddened when Veenstra died in 1933 from complications of appendicitis.

She married Edgar Smith, an English missionary, in 1940. They and two other missionaries established a seminary in Nigeria. The

Smiths wrote a book entitled "Nigerian Harvest" in 1970. Today the Christian Reformed Church has more members in Africa than in North America.

Church news

can be found

on page 19

Venezuela stops issuing missionary visas

CARACAS, Venezuela (NNI) — The Venezuelan government has ceased granting visas to the majority of evangelical missionaries seeking permits to enter the country, reports the Evangelical Council of Venezuela.

"This is a situation which began to manifest itself in the last 18 months of the previous government [of President Lusinch] and which has become more acute under the current administration of President Perez," the council reported in a statement to the press.

To date, efforts by missionary agencies based in Venezuela — aided by the

Venezuelan Evangelical Council — have been "unfruitful" in securing visas for incoming personnel. The council reports that visas are usually issued by the Department of Identification and Foreign Affairs within the Ministry of Internal Affairs, after being approved by the Ministry of Justice.

So far, the Ministry of Justice has not denied any visa applications, the council noted, but the process apparently comes to a standstill when it reaches the Ministry of Internal Affairs. "This is a distressing situation since in the past two years it has not been possible, in the majority of cases, to secure new visas. This

is having a negative effect on the development of evangelical work in our country ...," the statement pointed out.

Pray for breakthrough

The council has repeatedly met with representatives of the various agencies responsible for approving work visas, including the Minister of the Interior, without any success. Having exhausted all apparent lobbying efforts, the council is now calling on all Venezuelan Christians to pray for a breakthrough. "A result or negative consequence of this," the council noted, "is that several missionaries originally assigned to Venezuela have been sent to other countries

because it is impossible to secure Venezuelan visas.

"We continue working toward a solution to this problem because we don't understand how in a country like ours — where the State guarantees religious practice, freedom of conscience, and where the governments (without exception) have received the support of evangelical organizations — we now face these difficulties."

Foreign mission groups

working in Venezuela include the Evangelical Free Church Association, Assemblies of God, the Evangelical Alliance Mission (TEAM), Southern Baptists and New Tribes Mission. (The Christian Reformed Church has no missionaries in Venezuela.)

The statement did not specify which missionary agencies it was referring to, although it implied that all are in some way being affected by the current stalemate.

Egyptian authorities arrest former Muslim for Christian activities

Douglas Ens

LOS ANGELES (NNI) — Egyptian officials have arrested a Muslim convert to Christianity on charges reportedly related to his Christian activities. Dr. Ibrahim El-Sayeh was arrested in early July and incarcerated pending trial with 12 political prisoners at a prison in the city of Abou Zaabal, according to a letter written by his wife.

At an August 17 trial, at which litigants for both sides failed to appear, El-Sayeh was acquitted in absentia of all charges against him. His wife, Hoda, reports, however, that her husband remains imprisoned. In a letter dated July 30, 1989, and addressed to Open Doors with Brother Andrew, a ministry working with Christians in restricted countries, Hoda wrote that she had not been allowed to visit her husband.

According to El-Sayeh's lawyer, who is allowed to visit him in the Abou Zaabal prison, the Christian dentist was arrested under "emergency measures which supercede normal legal processes." Hoda wrote, "Ibrahim's arrest will have been made on grounds that he is 'a dangerous person for state security,' without any evidence of this. In fact, we know that he has been arrested simply because he is a Muslim convert." El Sayeh's known Christian activities within Muslim communities consisted of evangelism, public distribution of Christian literature, and the baptizing of former Muslims.

According to a local judge the new Egyptian constitution of 1971, and its modification in 1976, recognizes Sharia or Islamic law as the "main source of the law." In circumstances where the normal civil laws cannot be applied, Sharia law is used, which is always the case in matters of a religious conversion, the judge said.

For instances of conversion from Islam to any other religion, the judge said, Sharia law calls for the death penalty. He said, however, that the Egyptian government has not yet prescribed capital punishment in any such cases.

FROM COAST TO COAST

ALBERTA			NOVA SCOTIA			PRINCE EDWARD ISLAND		
Brooks-CKBR	8:00 am	1340	Digby-CKDY	8:30am	1420	Charlottetown-CFCY	8:00am	630
Edmonton-CHQT	7:30am	880	Kentville-CKEN	8:30am	1490	QUEBEC		
Edson-CJYR	10:00am	970	Middleton-CKAD	8:30am	1350	Montreal-CFQR(fm)	7:30am	92.5
Fl. McMurray-CJOK	8:30 am	1230	New Glasgow-CKEC	7:30am	1320	FRENCH		
St. Albert-CKST	7:00am	1070	Sydney-CJCB	8:00am	1270	BACK TO GOD HOUR PROGRAM		
Taber-CKTA	8:00am	1570	Weymouth-CKDY	8:30am	103.1	IN CANADA		
BRITISH COLUMBIA			Windsor-CFAB	8:30am	1450	PERSPECTIVES REFORMEES		
Abbotsford-CFVR	7:30 am	850	ONTARIO			ONTARIO		
Burns Lake-CFLD	9:15am	1400	Ajax-CHOO	9:30am	1390	CFIX-Cornwall	9:30am	1170
Kitimat-CKTK	8:30 am	1230	Atikokan-CFAK	10:30am	1240	CRCL-Timmins	9:30am	620
Osoyoos-CKOO	8:30am	1490	Brantford-CKPC	10:00pm	1380	QUEBEC		
Penticton-CKOK	8:30am	800	Burlington-CING(fm)	7:30pm	107.9	CHRS-Montreal	8:00am	1090
Port Alberni-CJAV	10:30 am	1240	Chatham-CFCO	9:30pm	630	Valleyfield-CFLV	8:45am	1370
Prince George-CIBC	8:30am	94.3	Guelph-CJOY	9:00pm	1460	FAITH 20		
Princeton-CKRP	8:30am	1460	Hamilton-CHAM	7:30am	820	Ontario, Canada Mon.-Fri. 5:00am		
Smithers-CFBV	9:15am	1230	Kapuskasing-CKAP	9:00am	580	Global TV Network		
Summerland-CKSP	8:30am	1450	Kingston-CFMK	10:00am	96.3	Vancouver, British Columbia		
Vancouver-CJVB	9:00am	1470	Newmarket-CKAN	8:00am	1480	Mon.-Fri., 5:30 a.m.		
Vernon-CJIB	9:30pm	940	Oshawa-CKAR	8:00 am	1350	CKVU-TV		
MANITOBA			Owen Sound-CFOS	10:30am	560	VISN-CANADA		
Altona-CFAM	9:30am	950	Pembroke-CHRO			Mon. - 8:30 p.m.		
Boissevain-CJRB	9:30am	1220	(Sat.)	6:30pm	1350	and 11:30 p.m. (EST)		
Steinbach-CHSM	9:30am	1250	Pembroke-CHRO	10:00am	1350	Check your local listings		
Winnipeg-CKJS	9:15am	810	Slt. Ste. Marie-CFYN	10:00am	1050	for cable outlets airing		
NEW BRUNSWICK			Sarnia-CHOK	7:30am	1070	FAITH 20.		
Fredericton-CFNB	7:30 am	550	Stratford-CJCS	8:45am	1240	P.O. Box 5070, 3475 Mainway		
Newcastle-CFAN	9:00am	790	Windsor-CKLW	9:00am	800	Burlington, ON L7M 1A9 — (416) 336-2920		
Saint John-CHSJ	9:00am	700	Wingham-CKNX	10:30am	920			
			Woodstock-CKDK(fm)	8:00am	102.3			

THE

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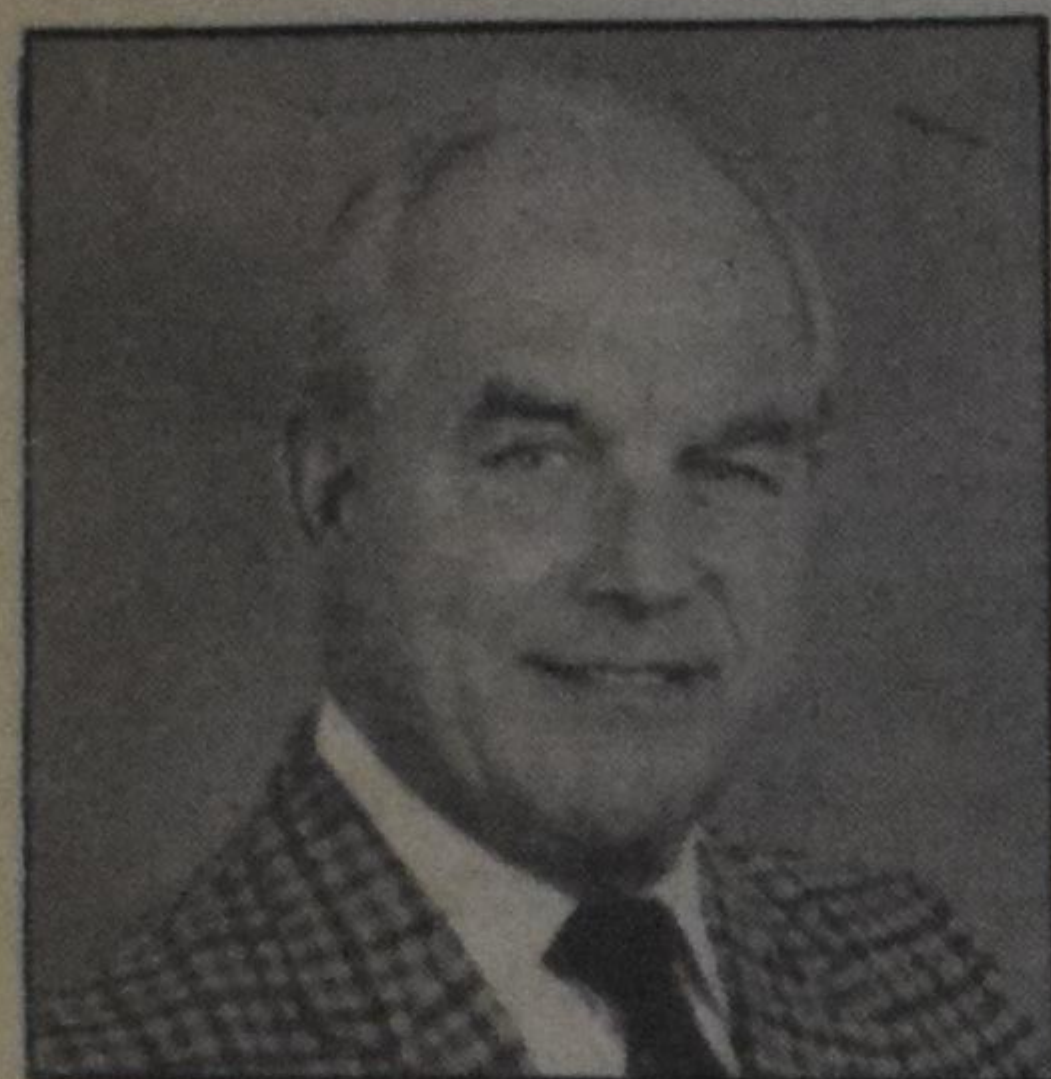
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Canadian Church Scene

Jacob Kuntz

Christian Integrity, Salvation Army style

During the summer the harvest of the church magazines that contained articles fit to be quoted in *Calvinist Contact* was quite meager. However, we did find some material that deserves our attention as we enter a new season of labour in church, school and society.

In the *War Cry* of September 9 there appeared the revised "articles of war" which everyone who desires to join the Salvation Army as a soldier must sign. It is "a personal declaration of war against all that is wrong" and it won't hurt (or will it?) for Reformed people to read those commitments. (We skip the 11 articles of faith and just mention the pledges that are made.)

I will be responsive to the Holy Spirit's work and obedient to his leading in my life, growing in grace through worship, prayer, service and the reading of the Bible.

I will make the values of the Kingdom of God and not the values of the world the standard of my life.

I will uphold Christian integrity in every area of my life, allowing nothing in thought, word or deed that is unworthy, unclean, untrue, profane, dishonest or immoral.

I will maintain Christian ideals in all my relationships with others: my family and neighbours, my colleagues and fellow Salvationists, those to whom and for whom I am responsible, and the wider community.

I will uphold the sanctity of marriage and of family life.

I will be a faithful steward of my time and gifts, my money and possessions, my body, my mind and my spirit, knowing that I am accountable to God.

I will abstain from alcoholic drink, tobacco, the non-medical use of addictive drugs, gambling, pornography, the occult and all else that could enslave the body or spirit.

I will be faithful to the purposes for which God raised up the Salvation Army, sharing the good news of Jesus Christ, endeavouring to win others to him, and in his name caring for the needy and the disadvantaged.

I will be actively involved, as I am able, in the life, work, worship and witness of the corps, giving as large a proportion of my income as possible to support its ministries and the worldwide

work of the Army.

I will be true to the principles and practices of the Salvation Army, loyal to its leaders, and I will show the spirit of salvationism whether in times of popularity or persecution.

I now call upon all present to witness that I enter into this covenant and sign these articles of war of my own free will, convinced that the love of Christ who died and now lives to save me, requires from me the devotion of my life to his service for the salvation of the whole world; and therefore here declare my full determination, by God's help, to be a true soldier of the Salvation Army.

Christian integrity, Mennonite style

The delegates who attended the Mennonite Church Conference Normal '89 accepted the following statements, quoted in the *Mennonite Reporter* of August 21:

We believe we must become more active disciples and ask each other to consider these specific ways of doing so:

- that to maintain membership in the Mennonite Church one commits oneself to periods of voluntary service in the ministries of the church;
- that every member makes a minimal commitment of giving a tithe;
- that we live more simplified lives;
- that we seek our own lost children;
- that we be a living invitation to faith in Christ;
- that we strengthen our church as a community, so it may be a shelter against the seduction of materialism, and that it be a base from which we live faithfully as disciples;
- that we practice prayer and fasting together, regularly, in order to find God's direction for our time, our talents, our treasures.

We confess how little we know of fasting and intensive prayer. In spite of that — but as a concrete way of beginning — we encourage the practice of Bread and Broth Sundays, an occasion on the first Sunday of each month, when we gather in groups within our congregations for much prayer and only a little food. We believe that this simple yet profound act can once again make Sunday a day of rest and can strengthen our faith communities, our disciplines, our consciences, our spirituality. The

Commitment is the key

implementation of this practice throughout the church is currently being encouraged.

We need renewal. We want the mind of God. Will you join us in seeking this?

Would it hurt it also the churches in the Reformed community were to make up a list of commitments required of people who want to be full members of these churches? Would that not take care of a lot of dead wood in our communities?

On Poland

It is to be expected that Roman Catholics have a deep interest in what is happening in Poland, especially because Pope John Paul II is Polish. The *Catholic Register* of Sept. 9 editorialized about Poland and the new opportunities there:

... Lech Walesa's willingness to promote a Solidarity government shows his appreciation of the total bankruptcy of Polish communism and a marvellous sense of political timing. Suddenly, the previously unthinkable has occurred and Poland has a government led

by non-Communists.

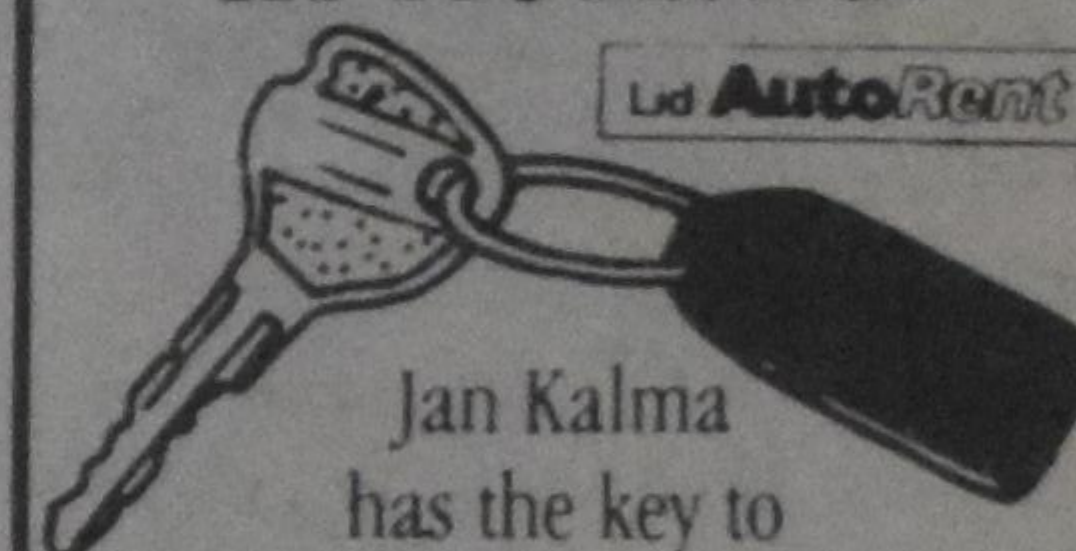
The next few months will be critical. Increased Western aid and a willingness to reschedule Poland's foreign debt must be forthcoming. Ways to favour Polish exports should be found. The West has an opening here it must not let slip. A new generation of leaders in Hungary and Czechoslovakia will be watching the Western response to changes in Poland for signs of a positive model that can be followed.

A period of labour peace, something which Solidarity alone could expect, is also a precondition of restructuring the Polish economy, a process that will be long and difficult but which must accompany political reform if the latter is to work

The challenges for the new Polish government are huge but so is the opportunity. The distance still to be travelled falls into perspective when one realizes just how far Poland has come in the last eight years — and in the last three months.

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.

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Features

A spring not quite eternal

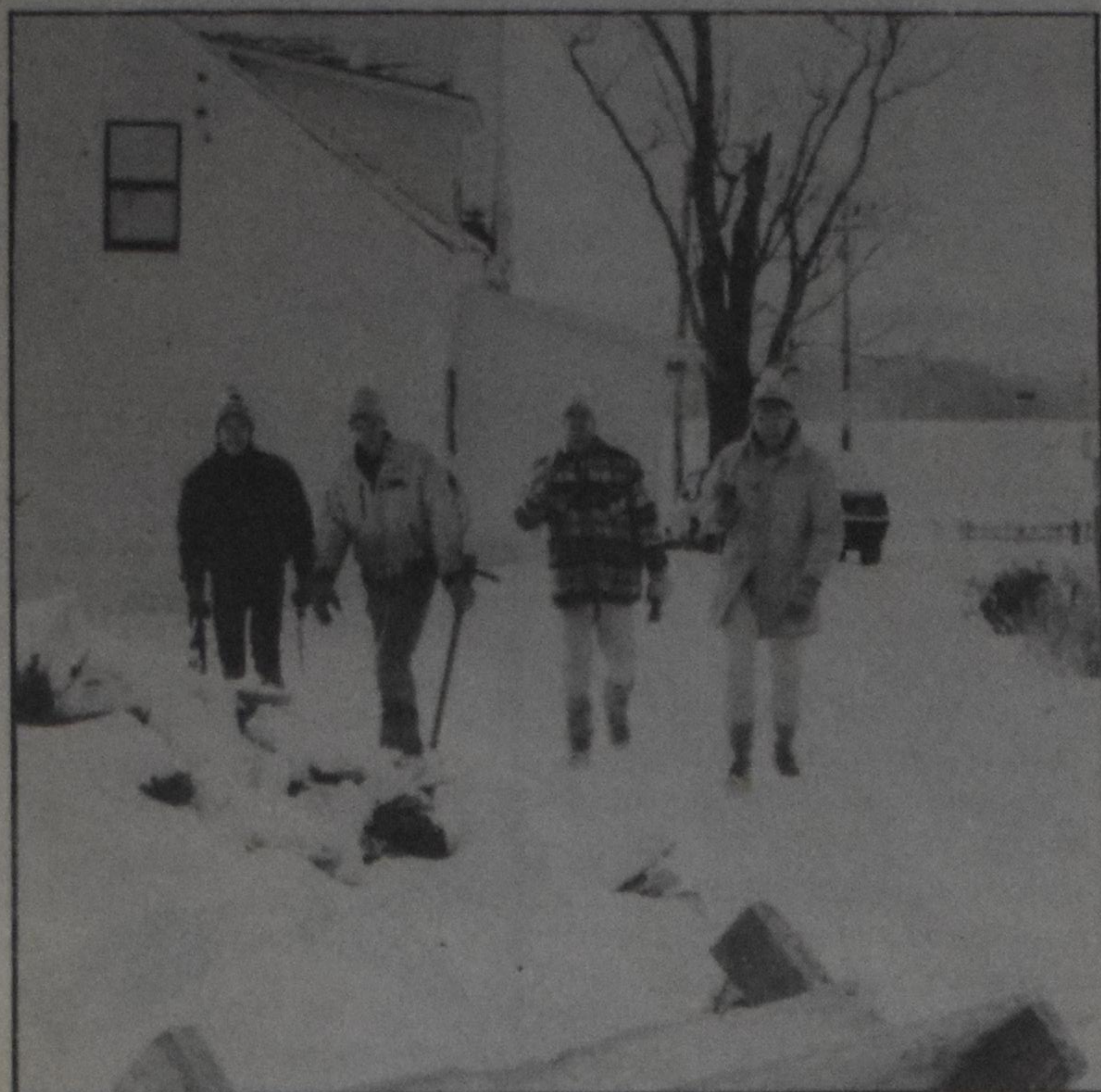


Photo: Anne Hutten
Four Hutten sons head for the mountain water supply.

Anne Hutten

In 1959 I lived with an older neighbour for some months. Anne Stalker had running water in her upstairs bathroom despite an absence of electrical power. How was this accomplished?

Outside, about halfway between house and barn, stood an old windmill. Anne's father or grandfather had dug a well by hand then had implemented a principle of wind power and gravity. Although I don't pretend to understand the intricacies involved, this essentially meant that wind turned the windmill which was hooked up to a pump on the well. The pump forced water through an underground pipe which led to both the barn and house.

In the barn, cattle were watered from a large trough without the hard work of carrying heavy buckets day after day. In the house, the water was fed into a large wooden tank suspended from solid oak beams on the upstairs ceiling. After that, simple gravity allowed the water to run through the bathroom tap. (We even had warm water, of sorts, for cold winter mornings. Every evening we took a hot water bottle to bed where it warmed our feet for the first cold hours. During the rest of the night, our warm feet kept the bottle warm. On getting up, we poured the contents of the bottle into the bathroom sink. It was much warmer than the cold tap water!)

Vanishing systems

Anne Stalker's windmill, pump and taps have disappeared along with her farm, which today is an open gypsum mine. Her way of life has disappeared as well. Does anyone in southern Ontario still have windmill-powered

water?

Here in the Annapolis Valley, we have our own vanishing water system. For generations, farms along the foot of the north mountain have had their gravity-fed water supplies. The principle is as simple as Anne Stalker's was. A farmer found a suitable spring somewhere up the slope of the mountain, which is actually a low ridge, part of the Appalachian system. He dug a small hole where the water flow came out of the ground. He set a sturdy wooden tub in the hole to collect the water.

Worth the trouble

At the lower end of the tub he inserted the beginning of a wooden pipe which led all the way down to the house and barn. The pipe travelled above ground for the first, steep part of the mountain and was buried below ground farther down where the arable land and orchards were found. Because the spring ran night and day, summer and winter, an overflow outlet was provided down below the barn. This outlet also ran year round, often into a cattle trough, for an endless bounty of clean, fresh, beautiful water. Because the water never stopped running, the above-ground section never froze in winter.

By the time we bought our farm, the original wooden pipe had been replaced by a metal pipe, which in turn had begun to rust badly. We replaced it with a plastic pipe and dug more of it into the ground with the help of a backhoe. We replaced the rotting wooden tub by the spring with a used bathtub. And presto, we had all the water we needed for a herd of dairy cows, a few chickens and two families in the big farmhouse.

The system was not entirely free of trouble. If very cold weather hit us, coupled with high winds, little snow cover and a diminished flow from the spring, the pipe would freeze up. This could leave us stuck with no water for a day or more. On several occasions all the menfolk in sight had to struggle under harsh conditions to take the pipe apart, thaw it out by fair means or foul and reassemble the whole thing before nightfall.

But oh, the advantages! During the driest of summers I have been able to sprinkle lawns and flower gardens day after day. Our laundry has benefited from the softest of water. Visitors marveled at the taste which in most parts of the world can only be approximated by spending much money on a bottled supply. And of course the water was free. We didn't need an electric pump and had no water bill.

But time moved on. Our boys, who had long ago learned to run up the mountain in the middle of the night whenever pine needles clogged the water screen, grew up and began leaving home. Last February all the worst conditions of winter combined to freeze the water supply solid, leaving us without a drop. With three of us living on one side of the house and a couple with three babies on the other, this was hardly an ideal scenario.

The boys rallied. We were fortunate — all four of them were home for the weekend. They spent their entire Saturday taking the pipe apart, carrying sections into a neighbour's warm barn to thaw out, dragging them back up the mountain side and clamping them together. There was vast relief in being able to take showers that evening and in running some badly needed loads of

washing. But that night, the winds howled, the snow swirled and by morning the tap was dry again. We'd never before had this happen two days in a row. Again, the boys spent the whole day fixing the system under tough conditions, and in less good humour than the previous day.

On Monday morning we called a well-driller. Within a week we heard the noisy apparatus outside the door, coring a deep pipe into the ground. Our highly esteemed neighbourhood plumber added a submersible pump, some fancy equipment down in the cellar, and we had our two-way water supply.

Convenience and a dilemma

Today we can use either the spring or the well. We prefer the spring with its abundant flow of gorgeously fresh water. But if there's a problem and the boys are not home, it's possible to turn a two-way switch which puts us on well water. I can fix a simple problem myself if it merely involves running up the mountain to remove some evergreen needles. But if the pipe must be taken apart, it requires a wait for at least two of the boys. Right now, no one has had time to 'fix the spring' for a month and well water is becoming acceptable.

That, of course, is the trend for the future. After all, hardly anyone in the world still drinks spring water obtained with the simplest of technologies. Why should we care if we use a well, whose water is good enough? Yet, I'm a bit sad at the gradual loss of our spring.

I've tried to analyze this sentiment. What's wrong with well water, or adding a few dollars to our electrical bill, or having a pump operate unheard inside a drilled well?

It's not so much that I don't like new developments. We do use a microwave oven, an automatic washer and dryer, a good range and fridge. We have two personal computers in the house, one of which is for my exclusive use. So it's not that technology is taboo.

But somewhere there's a deep fear of changing technology. Not that the new systems are dangerous in themselves, but our total dependence on them is dangerous. Only 50 years ago, our parents were suffering through the 10-year Depression which robbed them of all except the most essential necessities of life. For those who lived in Europe, that was followed by five years of war and another five years of economic hardship for most of them. Those who immigrated to Canada then experienced several more years of deprivation, getting by with a hand pump in front of the chicken barn or water hauled from a nearby brook.

What if our current prosperity were to collapse again? For the younger generation that may seem unthinkable. But it has happened before and it can again. Will the old technologies of survival still remain? Has someone documented in depth the windmill and gravity principles?

We will continue to fix the spring for a few more years. Then all the boys will have left home and moved away, or concluded that it isn't worth the effort. Our spring will flow unimpeded through a mountain gully, joining a brook that's headed for the Cornwallis River. In another generation no one will remember the concept of gravity-fed water supplies.

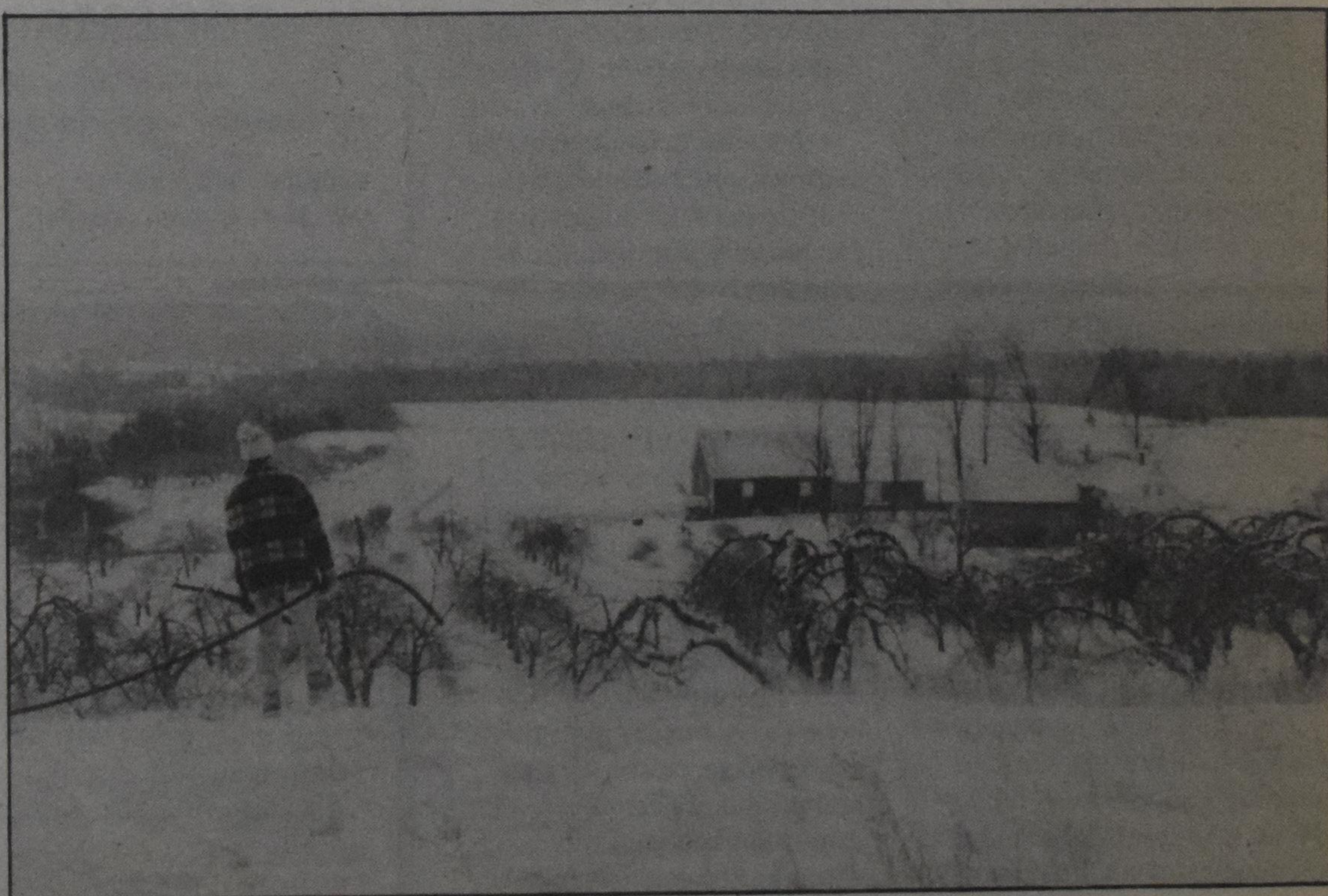


Photo: Anne Hutten
It's a long way down the mountain with a frozen water pipe.

A wartime wedding

Jacob Geuzebroek

October 6, 1944: a day I will never forget. I got married on that day — now 45 years ago! I recall my wife's beautiful bridal gown, the fragrant flowers of her bouquet and the horse-drawn carriage. But there were other reasons why that day was so memorable for my wife, Rie, and I.

Our wedding occurred during World War II at the beginning of what came to be known in the Netherlands as "the hunger winter."



Photo: courtesy Jac. Geuzebroek
Geuzebroek wedding Oct. 6, 1944.

For some months I had worked as an assistant pastor in Nieuw Vennep in the Haarlemmermeer. It was a time full of tension and danger in that part of the country.

Rie was teaching at the school for home economics in Voorburg. Together we looked forward to going as husband and wife to the congregation which had called me: Appelscha in Friesland.

Getting married in wartime was not impossible; it was complex, however, as we had to plan our move to Appelscha at the same time. How were we to get from Haarlem, where both our families lived, all the way across the country? There was no solution, it seemed.

There were no cars, buses or trains. But one way or another, we vowed we'd get there.

Our belongings would go ahead of us, if possible. (Most of it was hand-me-downs from family, friends and acquaintances.) If we didn't have even those meager things, how would we be able to live in the parsonage and how would I be able to prepare sermons without my books?

At last we took the risk of sending whatever we could by freight train to Appelscha. We would be notified of the train's arrival there by special phone connection.

But the train didn't arrive. Where were our possessions? Shot up by the English who seemed to bombard everything that moved? Standing here or there in some railway yard? Or had everything disappeared with the whole train as it moved

west — towards Germany?

After a long two weeks, the phone call came. The train had arrived. Members of the Appelscha congregation searched for our load, broke the lock and hurriedly transported everything to the parsonage; and there it sat, waiting for us.

Once again we faced the agonizing question: how do we get there? Finally we made the decision; we would pack the most necessary things and start walking — 200 kilometres! (Rie and I still look at each other and shake our heads at that, wondering how we ever contemplated walking that distance.)

We set our wedding date for Sept. 14, 1944. However, that was not to be. Just prior to that day, the Germans came up with a big surprise: the whole district north of Haarlem, populated with some 40,000 people, would have to be evacuated. Within three days they would simply have to be gone.

Thus there was the endless stream of people from Beverwijk, IJmuiden, Velsen and other villages pouring over the highway to Haarlem.

Of course, in that confusion, who could even think of getting married? We hastily let it be known that our marriage would take place as soon as sanity had been restored.

The wedding date now became Oct. 6. I had even heard a rumour that the boat service between Amsterdam and Lemmer in Friesland had been restored so we would not have

to walk to Appelscha.

The day arrived and Rie and I were married; she looked beautiful!

We were brought to city hall first for the civil ceremony [a Dutch custom] and from there to the church in the horse-drawn carriage. While at city hall, however, we had to wait for quite some time as sirens warned us of a possible air raid — nothing new.

At the church, my good friend Rev. J. Vander Linden preached a very long sermon on I Cor. 7:29: "Let those who have wives live as though they had none" I don't think I listened very well and in any case I didn't live that way: witness our four married sons and 10 lovely grandchildren.

Haute cuisine?

After the service our wedding dinner consisted of green peas with "N.S.B." potatoes — black on the outside, rotten on the inside. (N.S.B. was the short form for Nazi sympathizers!) This was followed by what passed for pudding. We couldn't linger over this fine dinner. We had to hurry to catch the blue streetcar, the last one of the day going to Amsterdam, and from there to the boat headed for Lemmer.

Once on board the ship we sat in the dark. It had been bombarded sometime before, which is why ship service had stopped for a while. But now we crossed the Zuiderzee, the cabins lit by tiny, dim lamps. And there was Rie, who had changed out of her wedding dress but still held her bouquet. The captain saw it and, miracle of miracles, presented the wedding couple with real coffee, laden with real cream and sugar. (No one questioned where these had come from, and no one was jealous.)

After leaving Amsterdam at 6 p.m. we arrived in Lemmer at midnight. Because no one was allowed on the streets before 4 a.m., we tried to catch a little sleep.

At 4:00 there was a mad dash to town. Everyone on board was on his or her way to somewhere north, and town was the only place any of us could hope to get some sort of land transportation.

The first vehicle to arrive was a horse-drawn carriage which would hold four people. In the mêlée that followed, someone had the great idea that the bride and groom should be the first to be seated.

A moment later, we were seated in the carriage — with another ten people who were crammed in anywhere and everywhere: inside, up front with the driver, on the back, you name it. There we went, rolling through the meadows of Friesland as day slowly dawned.

It turned into a beautiful autumn day as we headed toward Sneek. About halfway there, we saw a farmer milking his cows. Milk fresh from the cow! Most of us had not tasted real milk for a couple of years. It became a milkfest. Soon after, however, I and others had a very unsettled feeling in our stomachs.

When we arrived in Sneek, everyone went their own way. Our first goal was to reach the parsonage where our schoolmate and friend, Rev. Klaas Blom, lived. (Some years later he died in an accident while a missionary on the island of Soemba.)

We found out that he had been married only a few weeks previous and now lived in Gouw, not far from Sneek. Again the question arose: how would we get there? This time, there was absolutely no means of transportation available. So we set out walking.

There we were along the road between Sneek and Leeuwarden, knapsacks on our backs, small suitcases in our hands and the bride still carrying her bouquet!

Marriage has its privileges

Just outside the city we came upon a milk carrier, a horse-drawn, flatbed trailer. The men sitting up front would stop, farm by farm, picking up milk cans. Almost at the end of our strength, we asked the men for a ride. Our first seats in Friesland were not chairs but milk cans — and Rie was still clutching her bouquet.

This pleasant ride was not to last to the end of our journey, however, as the road to Gouw led in a different direction. We ended up walking only a few more kilometres, but they were the longest kilometres I ever walked in my life! Years later, as a pastor in Port Perry, Ont., I found out that on that morning we had passed a farm where one of the Port Perry elders, Don Hoekstra, grew up. It was nice to know him in Port Perry but it would have been much nicer to have known him on the morning of Oct. 7, 1944! However, we made it to our friends in Gouw and had a wonderful weekend.

Our ultimate destiny was still on the other side of Friesland that early Monday morning.

Contact with Appelscha brought us the assurance that someone would be coming on Tuesday to Heerenveen to pick us up for the "trip home." But how were we to get to Heerenveen? After an extended search we found a livery stable where we got hold of a real wedding carriage appropriate for bride and groom.

Tuesday became a great day. While the sun shone brightly

and the sky was clear, the young couple rode in their carriage all the way to Heerenveen. Sure enough there, at the appointed time and place, was the representative from Appelscha. But this time we did not travel by carriage. No, for the first time in our lives we learned about the existence of a dog car. Indeed, a two-wheeled cart with seats at the side drawn not by a dog but by a horse.

This became one of the most pleasant trips we ever made in our lives. It also became a mission trip. In my innocence I expected our driver to be a member in good standing of the congregation in Appelscha. But soon I found out that he was anything but a convinced Christian. On the contrary, he belonged to the large part of the population in that district who had become atheistic anarchists under the guidance of the former minister Rev. F. Domela Nieuwenhuis — all as a result of the absolutely horrible social circumstances in the "peat colonies" in that part of the country.

On that day I got my first concrete lesson about the fruits of social injustice staunchly defended and upheld by the church. Still, the Lord has his own ways. I remained in contact with this man and his wife and after his untimely death I was invited to lead the funeral. Later yet, his wife became a professing member of the church.

On the 10th day of October, 1944, we arrived at last at our destination — a parsonage where our belongings were piled up waiting for us to bring order out of chaos. The parsonage also had a cellar where all kinds of food and fruit had been stocked up.

For us, who had come from the food-starved province of Holland, this was a tremendous greeting. But what a way to meet with the members of our congregation and begin our new life together in the service of the Lord.

Jacob Geuzebroek is a retired minister living in Whitby, Ont.

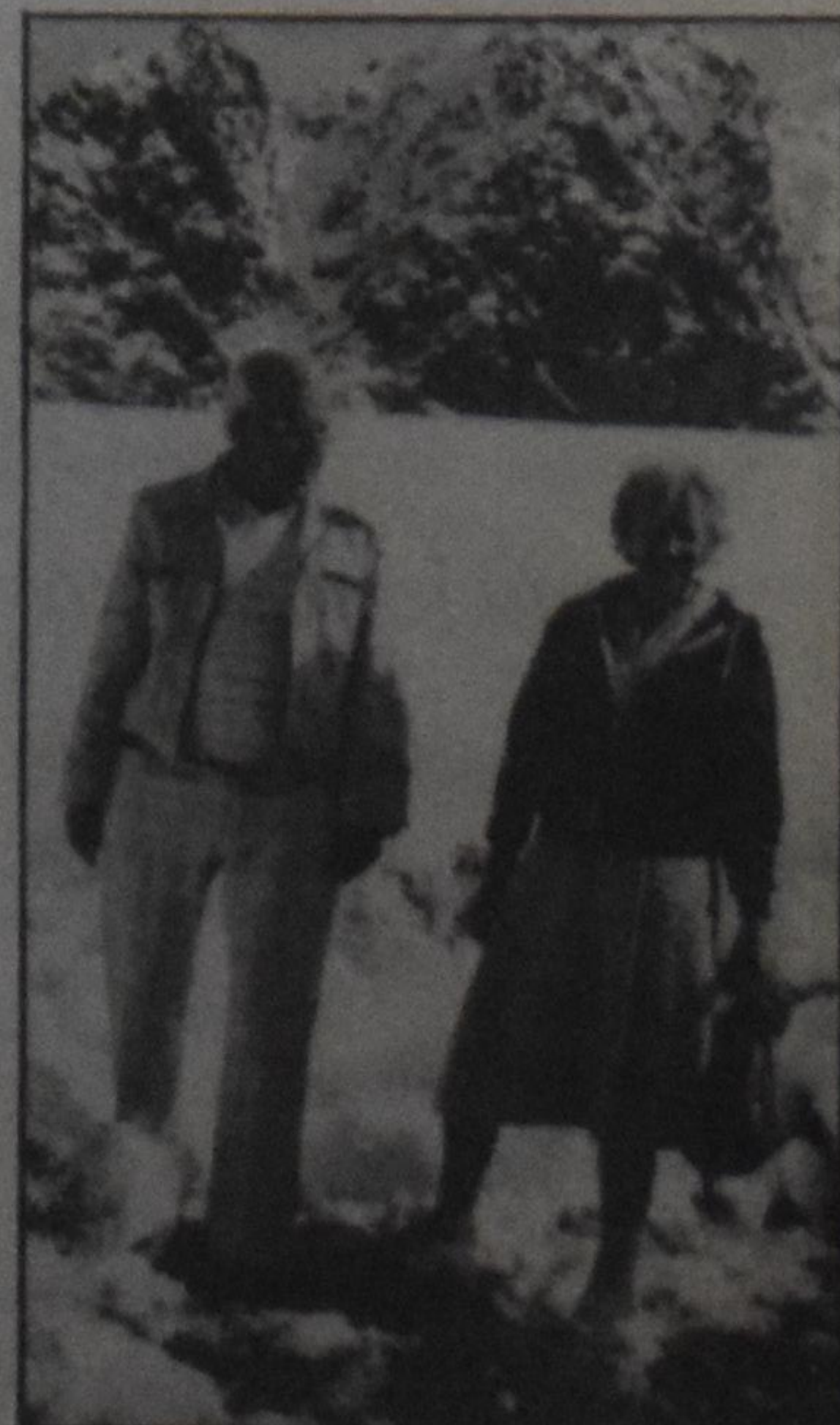


Photo: courtesy Jac. Geuzebroek
Jac. and Rie Geuzebroek in Austria, 1982.

Feature

Sanctions against South Africa: are they justified?

(Second article in a three-part series)

Paul G. Schrotenboer

Advocates of sanctions against South Africa see them as having a double benefit. They will contribute to the dismantling of apartheid and thus benefit the downtrodden there, and they give people elsewhere the opportunity to express moral indignation against institutionalized discrimination. In a previous article we demonstrated that it is highly doubtful that sanctions will contribute to the desired end. In this article we shall address the question of the morality of imposing sanctions.

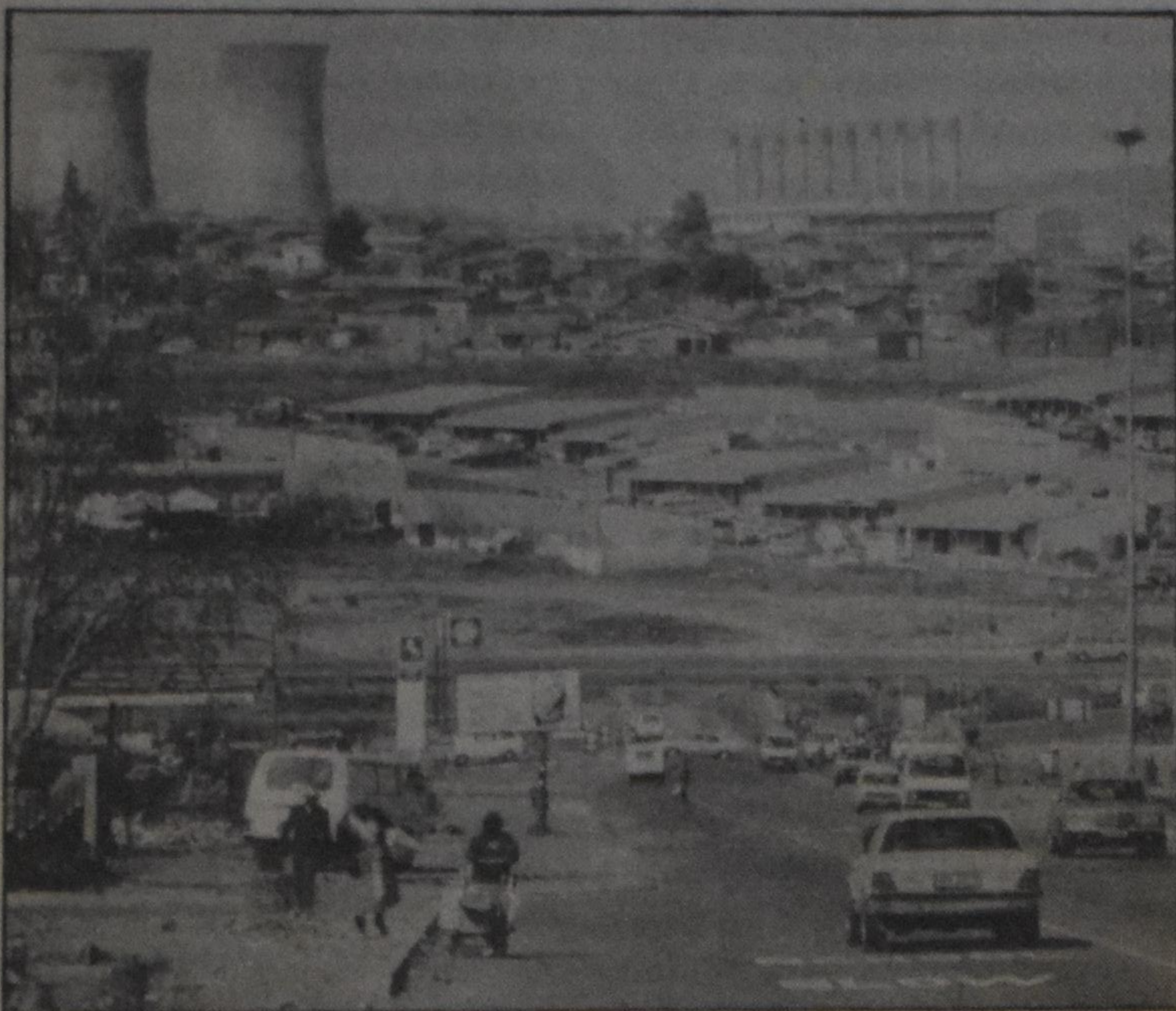


Photo: South African Panorama
Newly-established black-owned factories in a Soweto industrial park: sanctions could have a fatal effect.

A U.S. Catholic Conference statement (1986) expressed the view that sanctions will have an exceedingly great symbolic significance for the oppressed in South Africa.

Disengagement, it said, will send a powerful symbolic message to the white rulers in South Africa. They will know that the world thinks that their racial policies are morally wrong.

We do not question the

immorality of apartheid, but we would look carefully at the morality of sanctions as a means to bring apartheid to an end. Opinions on this aspect of the issue are greatly divided.

One can see upon reflection that the morality of imposing sanctions depends in last analysis upon the outcome. That means that if the sanctions that are imposed do contribute to the ending of apartheid without inflicting

undue hardship, they may be justified. But if they do not succeed, then they cannot be condoned.

The Dutch Reformed Church in South Africa (NGK) has taken a stand against sanctions. So has the multi-racial Zululand Council of Churches. A number of churches in Europe and North America have expressed support of sanctions.

The Dutch Reformed Mission Church (NGSK), a church that the NGK formed from people of mixed blood, has not yet taken an official position on sanctions, but the public discussion on them in this church has shown that there is a deep difference of opinion concerning whether sanctions should be encouraged or not. The NGSK moderator, Dr. Alan Boesak, has openly advocated them, calling them a form of non-violent opposition to apartheid.

Recently, the Rev. David Botha, editor of *Die Ligdraer*, official weekly of the NGSK, wrote that the moderator had the right to express his personal opinion on sanctions, even though the church that he represents has taken no stand concerning them.

In a following issue of *Die Ligdraer*, two NGSK pastors took issue with the moderator, calling on him to end his campaign of advocating sanctions or at least to make it clear when he does speak that he is speaking for himself, not for his church.

The two pastors, Rev. B.S.K. Kock and Rev. D.G. Ganzevoort, in a well-reasoned letter claim that in the long term, sanctions will prove to be *fatally* effective: they will make the situation worse. The two pastors make a detailed case that the imposition of sanctions fails to meet the moral test. Here they make use of the commonly accepted conditions for a just war. Sanctions, they say, should be imposed only if:

1. All other methods, except physical violence, have been

applied;

2. These methods have proved to be totally ineffective;

3. Sanctions have the support of the majority of that segment of the population that wants to be liberated from apartheid;

4. The imposition of sanctions must appear in a relatively brief time to be possible of success;

5. The strategy can be justified ethically.

Sanctions, say the two pastors, fail on all five counts. They are a refined form of waging war: war kills people; sanctions destroy the possibility of the quality of life. Most of the people they are designed to help do not want them.

Opposed by most blacks

A Gallup poll taken in June showed that more than 83 per cent (whites 95 per cent, blacks 82 per cent) of South Africans polled oppose sanctions and disinvestment. A majority of them also think that American companies in South Africa can help make the government move away from apartheid. These figures indicate that more and more people are moving away from the support of sanctions, likely because they see their dire effects upon the country and because they do not believe that they will move the government to change.

The question of the degree of support for sanctions by the people whose lot in life is supposed to improve eventually if they are imposed, is all the more pertinent in view of the plea of those who advocate sanctions that there should be a true democracy in South Africa in which all people regardless of race can participate, not a rule by the whites alone. If the non-whites are going to have their say in the future when apartheid is abolished, should their voice not be heeded now as to the means by which that goal is to

be achieved? If the people whose lot is supposed to be improved disapprove of sanctions, then the application of sanctions is a form of imperialism.

One thing is certain: sanctions have been most painful for those who could stand hardship the least. This was, of course, to be expected. And many of the spokespersons for the blacks said that they were ready to bear the additional hardship for the sake of a better and more just future.

Hypocrites abound

This we can understand, for blacks have experienced hardship as others have not, and economic setbacks are not the worst. It also sounds somewhat hypocritical for whites to advance the argument about how hard sanctions are upon blacks, because the whites have not generally been so concerned about the welfare of the blacks prior to the application of sanctions.

Leadership summarized the discussion on the effects of sanctions on the people by saying that "the debate is on *who* will suffer, *how* they will suffer and for *how long*, *why* they will suffer, *whether* they are prepared to suffer." Only the suffering is certain; its outcome remains unpredictable.

There is another important facet to the current application of sanctions against South Africa. Does it ring true as an expression of moral outrage? Are the proponents in North America willing to put their money where their mouth is?

Calvinist Contact (5/19/89) observes that Canada officially preaches the doctrine of sanctions but that Canada's trade with South Africa increased again in 1988. "Our political leaders have not dared to pay the price for their convictions." Canada's stance, the editor claims, is hypocritical.

Suffer with the suffering

Those who call upon others to suffer should be willing to suffer with them. For instance, to advocate sanctions and then to apply them in a way that keeps to a bare minimum the disadvantages for the ones who do the imposing will not pass the test of righteous indignation. This means that the method in which sanctions are currently being applied fails to give those who feel outraged about apartheid an authentic expression of their outrage. They rather project the image of hypocrisy. And that is

Continued on page 13...

Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church, adopted on May 17, 1989.

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Marshall examines human rights at B.C. conference

Reinder J. Klein

CULTUSLAKE, B.C. — While acknowledging that in the modern liberal view of human rights there is much that is unacceptable to Christians, Dr. Paul Marshall of Toronto's Institute for Christian Studies (ICS) pointed out that there is nevertheless a strong biblical basis for such rights.

Marshall's statement came in a keynote speech entitled "When Freedoms Collide: Charting a Course in Human Rights," given at the Labour Day weekend ICS conference. The conference was held at Columbia Bible Camp in Cultus Lake and was attended by about 150 people.

Marshall supported his assertion by arguing that every created being has been given its own particular function by God; each, therefore, has the fundamental right to the conditions necessary for that function to be carried out.

Referring to Genesis 1:24, Marshall showed that humankind's calling existed in God's mind even before Adam and Eve were created. Caring for others and for the earth is thus intrinsic to our nature and is more than a command or mandate: it is a divine purpose

or intent.

But as a result of the Fall, we are impeded from realizing that purpose. Post-Fall broken relationships are infringements on our fundamental *right* to serve God and the good creation, which includes other persons.

Marshall explained that because each person's responsibility requires freedom and access to creation's resources, people need to be protected and enabled to fulfil their vocation. That's why the Bible emphasizes caring for the poor and oppressed, widows, prisoners, orphans and "strangers within the land." These are the lonely ones whose solitude cuts them off from relations with others and thus infringes on their fundamental rights.

God's justice demands full restoration of those rights, said Marshall, which is why the oppressed and lonely may "cry out to God," a legal appeal to the ultimate judge.

Redemption in Christ will renew all things and restore creation, but until that salvation work is complete, God's response to requests made of him, according to Marshall, is "I won't hear you

unless you care for those in need."

No hierarchy

Marshall went on to discuss *how* we show that care. He said every object, tool and instrument has the same religious purpose; each function or calling has its own integrity, creational character and place: each represents different but equal ways to love God and our neighbour. This kind of equality creates a level structure in creation rather than a hierarchical one. There is no "head" other than God, no sovereignty other than that of the created areas of responsibility ("spheres").

Having laid that groundwork, Marshall then discussed the role of the state. The state must serve everyone, not by "maximizing" individual freedoms but by upholding justice. The state must protect each person and enable him or her to fulfil his or her God-given task.

Liberalism's great emphasis on equality has four negative consequences, Marshall warned: it leads to incoherence (legal rights do not make things right), it trivializes equality and rights (they mean different

things to suit different people's narrow purposes), it leads to legalism (if all human rights are *legal* rights, human relations are merely legal relations), it secularizes life (religion is totally removed from public life). Marshall likened that secularizing effect to a society in which some love baseball, some football and others tennis; the liberal solution would be no sports for anybody. (That kind of thinking is taking over public education where it is being assumed that removing religion from the curriculum expresses religious neutrality.)

Be an "enabler"

Marshall pleaded with Reformed people to avoid two extremes: rejecting human rights outright, on the one hand, and making everything a matter of such rights on the other. Ask instead, he urged, what the responsibility is of this or that person and then seek to establish or uphold the right and conditions for that person to carry out that responsibility.

Marshall believes Reformed people must "network" with others who share their concerns, including with those who do not share their

confessional base. Excessive fragmentation within the Church reduces the healing impact we may yet have. Joining forces with others, he notes, is a matter of strategy, not compromise.

We also need to litigate, to influence judges by presenting good and compelling arguments in important cases, asserted Marshall. (He proposed establishing a Christian legal foundation to examine and write about issues and cases of special significance.)

Marshall's final advice was: don't despair; don't become cynical — ultimate success is in God's hands, not ours. God calls us to obedience but does not reject us for our failures.

Conference workshops concretely reinforced Marshall's speech. Workshop leaders were Citizens for Public Justice Native rights lawyer Waldemar Brault; Iain Benson, staff lawyer with the Industrial Relations Council on Abortion and Human Rights; Ron Dart of Amnesty International; and Christian high school media teacher Stefan Ullstien.

Sanctions against South Africa: are they justified?

... continued from page 12.
exactly how the people in control in Pretoria view them.

Merle Lipton, an economist who formerly lived in Cape Town and moved to Great Britain, says that sanctioners should receive no moral plaudits. She points out the hypocrisy of applying selective sanctions to exports where there exists a global surplus (to the joy of competitors) as with coal, iron, steel and fruit, but not with ferrochrome, vanadium or other scarce and strategic minerals of which South Africa has a good supply.

It might appear that the way to avoid the charge of highly questionable morality is to apply sanctions comprehensively, even though that entails cost for those who advocate or impose them. This would alter one aspect of the problem, namely that of hypocrisy. It does not, however, affect the *intended* result. For as we noted earlier, the morality of the applications

of sanctions depends upon their achievement. How can one defend the infliction of increased suffering if there is no reasonable assurance of success?

The nub of the matter

Only if sanctions actually contribute to the dismantling of apartheid can they be given a moral justification. Not only must the means be upright but the goal must appear to be attainable. The present practice of selected sanctions, applying them on those commodities where it does not disadvantage appreciably the perpetrator fails on both counts.

The nub of the matter is that sanctions may not work and if that is the case, their net affect will only be to exacerbate the evil. For the sake of attaining a *highly uncertain* goal, the application of sanctions has the *fully certain* effect of adding to the misery of the persons it is intended to help.

We have demonstrated that

the success of sanctions is highly dubious. We have also shown that the imposition of sanctions by people in the West fails the test of an ethically responsible procedure. We are now left with the question: Is there not another way? We believe that there is, and it is to this that we hope to return next week.

Dr. Paul Schrottenboer has visited South Africa several times as executive secretary of the Reformed Ecumenical Council. He recently retired from that position.



Photo: South African Panorama
Blacks in South Africa: only the suffering is certain if sanctions are imposed.

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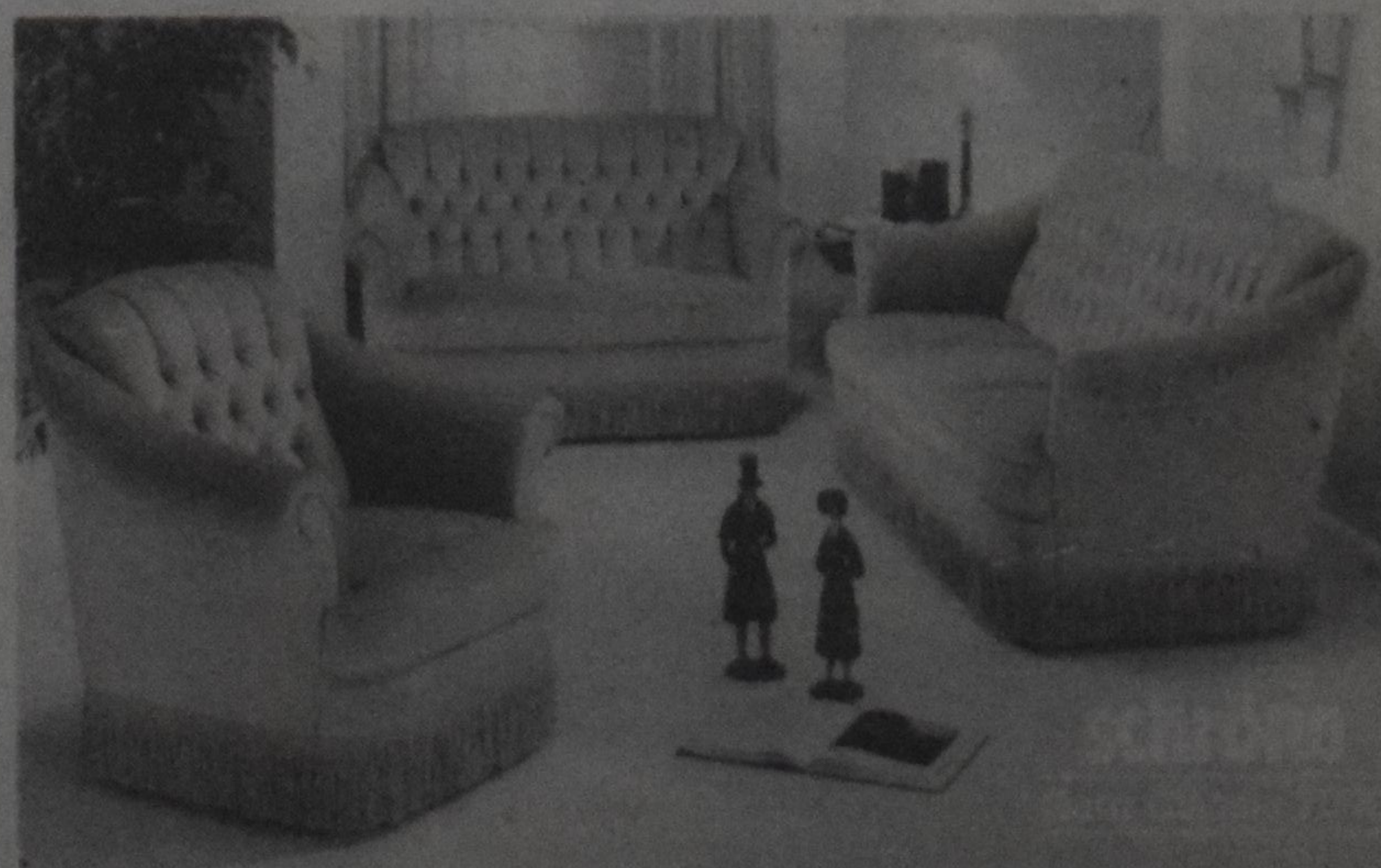
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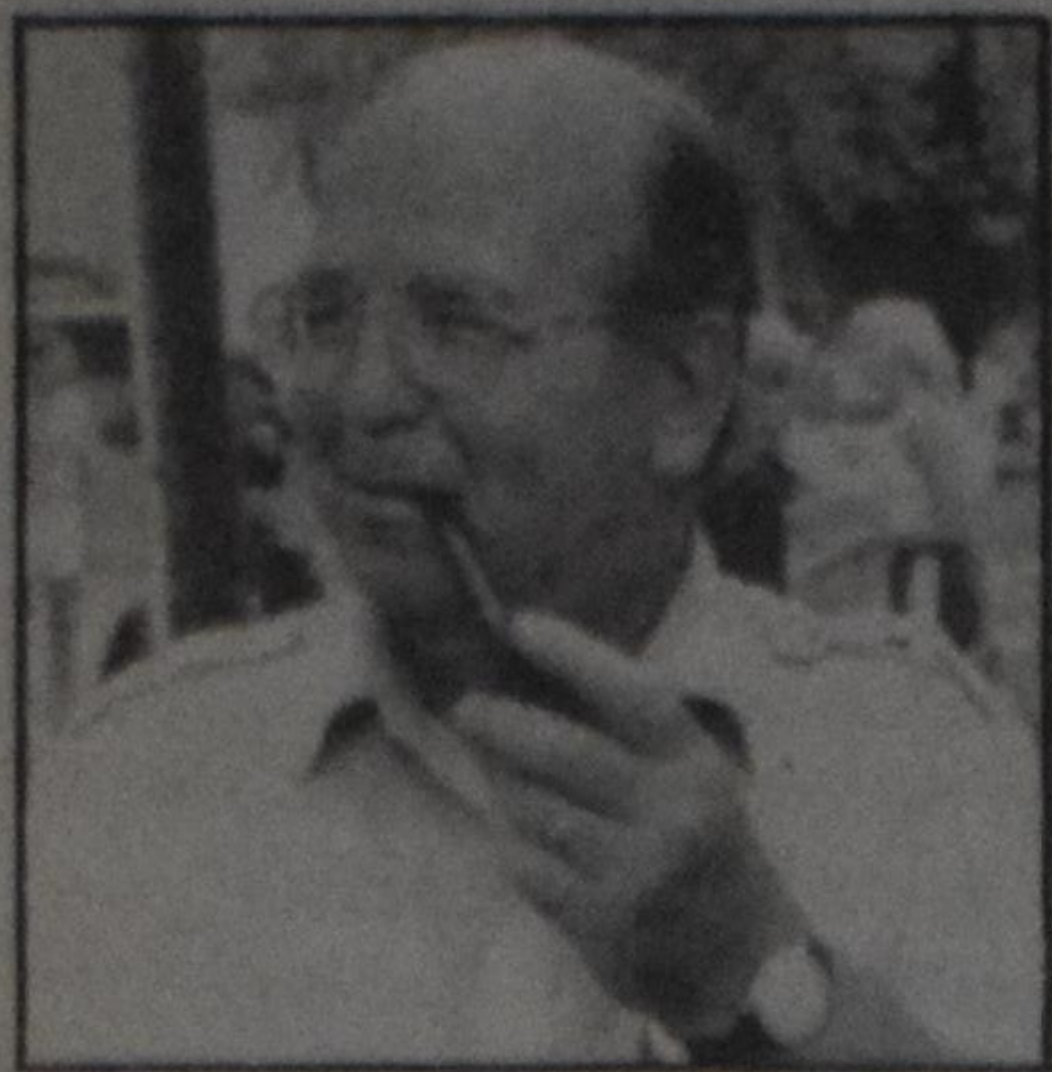
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Comment with a wink

Herman de Jong

I'm scratching my glabrous head! With such a title I may already have lost many readers. Yet, the fine cadence of the alliteration, the utilization of the superb utensils the English language has to offer, speaks of an untiring urgency. Enough of this ... I'm putting my Webster back on the shelf. Never knew I had such an illustrious head ...; imagine: glabrous! But it's the walnut-like mass underneath that counts!

I would like to dwell on beauty and the church in a series of articles. I've had some observations and ideas about this subject sloshing around in my mind for a while. You'll have to be satisfied with the spill-overs. I'm keeping the main substance nicely bottled up to write a book or two! For now, a few events and some very recent articles about Christian rock are spurring me on.

The essentiality of esthetics in established ecclesiastical environments

I've entered a medium-sized Reformed Church. I've come early, because a busy week has strained mind and soul, and before I listen to a deep sermon with growing exertion, I need to unwind and tune in to a meeting with God. My soul usually calms down as soon as I hear someone play an organ. A quiet, meditative melody does wonders to unwind my skein of worries and anxieties, and a skilfully played prelude and

fugue makes my hair stand on end gloriously, sending holy shivers down my spine. For in the flow of a simple melody I recognize the flow of God's grace; in the well-wrought, intricate harmony of a fugue I recognize the greatness of a God who created a complex, beautiful world.

Ordeal by incompetence

By the time the pastor

mounted the pulpit and the elders walked to where their families were sitting, I felt extremely sad. I was a bit angry too ... I may as well admit it. The organist had just murdered one of Bach's simplest, but finest, compositions. Obviously he had not prepared himself at all. Had he done so, he should have come to the conclusion that this piece was a little out of his reach. For a fleeting moment I thought: he is punishing the organ committee for giving him a Hammond organ to play on, but in a later conversation with him, he praised this heavily, almost sensuously vibrating surrogate organ generously. It had served the congregation with distinction for 25 years and would probably do so for another 15 years.

The pastor's voice won in sonority over the organ. After the invocation, I settled back in my pew. The greatest ordeal was over; the organist would at least be able to play the much easier hymns. Moreover, the lusty singing of Reformed parishioners who hadn't been singing all week would cover the sins of the organ. But even as he accompanied the singing, the organist's feet didn't know what his hands were doing. With mounting tension I awaited the end of the hymn.

After some anxious moments of scrambling, the organist and congregation surprisingly finished at the same time. During the offering, the tinkling of dimes and quarters on the collection plate sounded better than the LAAAAAAAARGO by Handel, that old stand-by.

Poor playing an abomination

I don't mind so much that organists make mistakes. I do and most organists do. Fingers which have held a hammer all week or have cramped themselves around a pen aren't always willing to follow the mind's good intentions. But all organists should know that God is not satisfied with second-best. That's why a responsible organist prepares him/herself well before a worship service. He will choose music which is within his range of ability and talent. She will know that at least a few listening parishioners will be so touched by her playing that anxieties flee and closeness to God enters the weary soul. (The organist I had the displeasure of listening to should either

Continued on page 15 ...

Christian Festival Concert

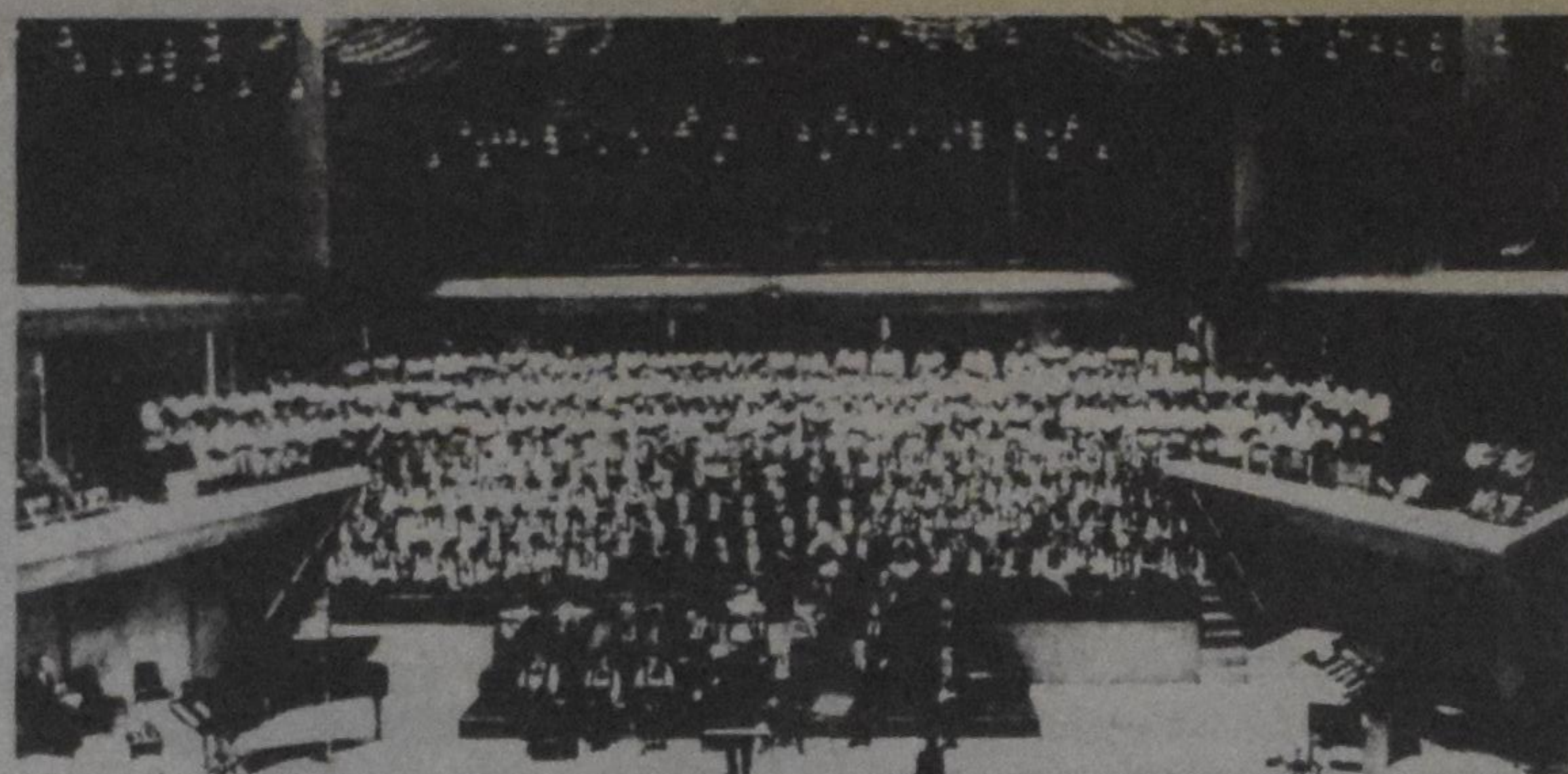
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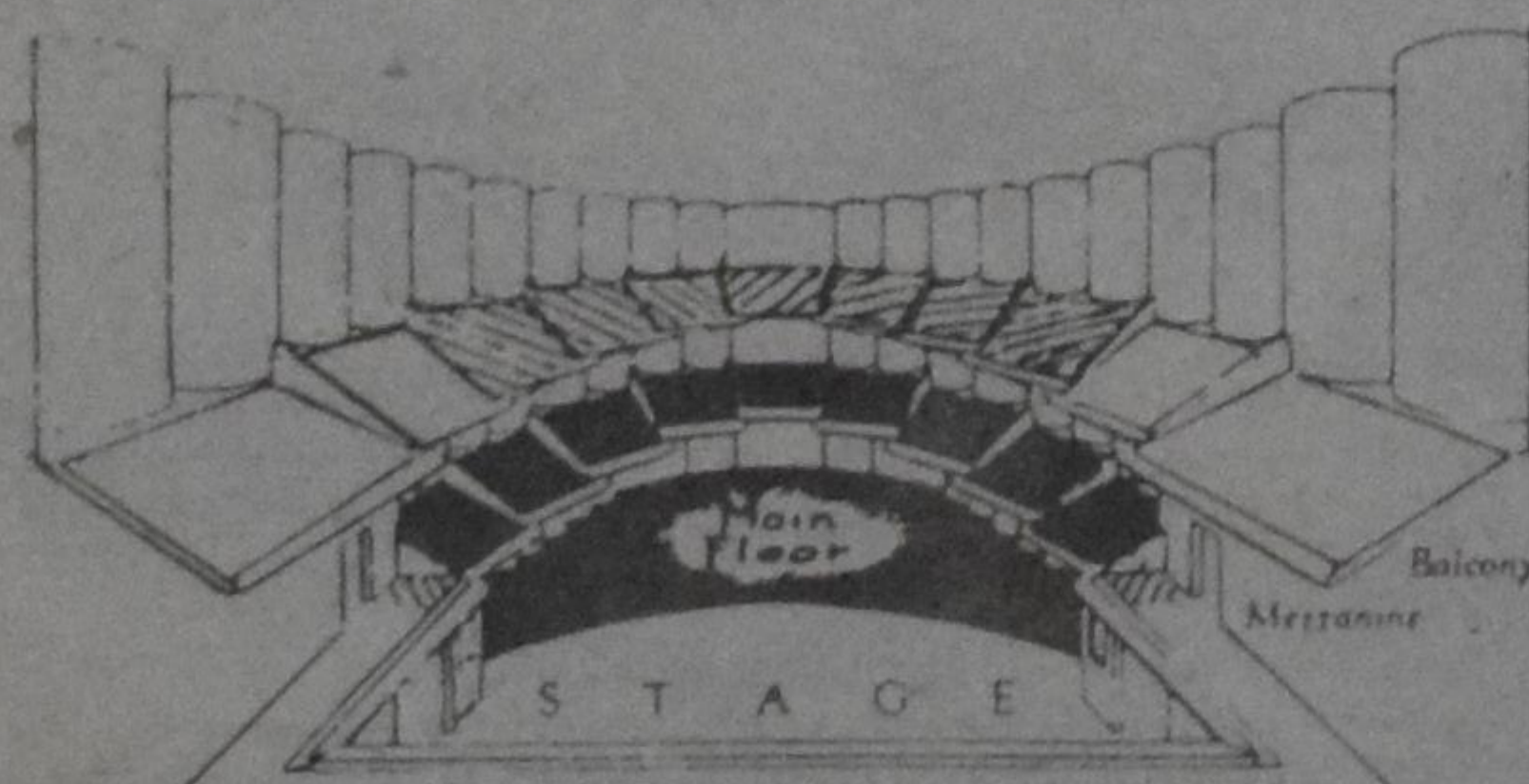
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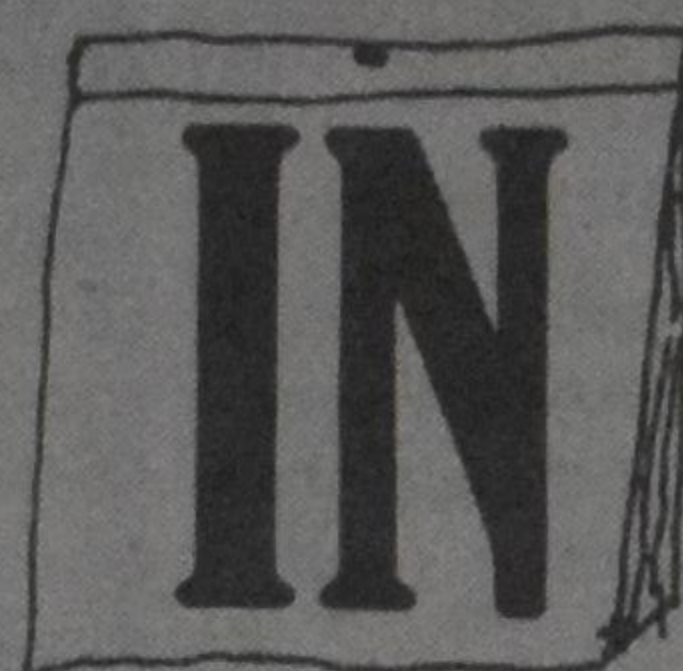
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(Herman de Jong continued)



Peter and Marja are



Dear P and M:

I attended a high school graduation this June. It was a fine event. One thing made me wonder, though. Part of the graduation exercise was devoted to handing out awards. Scholarships and certificates went to the brightest and the best. One student was called up three times; another, four times. What does this communicate to other students who may have worked even harder and, yet, never made it to the podium for an award? The "gifted" student already has so many bonuses in the form of high marks and a good job or a good university awaiting, not to mention the popularity we bestow on "winners." Are our Christian schools missing the mark with these awards?

Dear Wondering About the Awards:

A graduation is a celebration for all, not a coronation of a few. In realization of this, many schools have moved away from individual competitiveness and found ingenious and loving ways to acknowledge the achievements of every student.

Within the panel we quickly listed some alternatives. One person had attended a graduation where the academic achievements and scholarships were only mentioned in the program notes. Another panelist had been to a Grade 8 graduation where each student had been given an individual award that recognized his or her unique ability or contribution to the class dynamic.

It occurred to us that there must be a wealth of information on this question among our readers. Undoubtedly at one or other time most of us have come home from a graduation marvelling at the wonderful way that a creative teacher or principal has dealt with this issue. We, therefore, invite our readers to write in and share their experience of alternative ways that awards have been handled at graduations.

We will publish your responses later this year so we can all benefit from each other and help each other hit the mark in June.

Dear P and M:

For the past two years I've been a student at a secular university. Before that I attended only Christian schools, including two years of Christian college. The experience of switching from Christian schools to a secular one has left me with a few questions about Christian education and my own community.

I must say I was not prepared for the experience of meeting Christians from other traditions. All of a sudden I realized that my Christian Reformed faith was only one of many within the range of Christian faith expressions. It also seemed to me that I had been taught in the Christian schools that only the Reformed views were right, but I was given this impression without the benefit of knowing what other Christians believed. For this reason alone I'm glad that I had the opportunity to break out of a somewhat religiously narcissistic mentality by attending a secular university.

It's not that I want to speak against Christian schools or my own tradition. I have not become less appreciative of them, but I have become more appreciative of other traditions. It leads me to think that others who never break out of the Christian Reformed milieu may never gain this appreciation for other Christian traditions. This is really too bad, because this

way we will never learn to work together with other Christians.

I think I know now why there is so little ecumenical fervour in our midst. Am I right in thinking that Christian schools should prepare us better for a rainbow reality of Christianity, or is it essential to build the walls of our community so strong that we will never want to get out?

Dear New Horizons:

Christian schools exist not to protect you from but to prepare you for life. Your letter from your vantage point encourages everyone involved in Christian education to present a curriculum and foster an attitude that is appreciative of other Christian traditions. Too much protection and not enough preparation left you ill-equipped for the experience of meeting and even working and worshipping with other Christians. As you say, that really is too bad.

Personally, we are excited by the concept of interdenominational schools. Our own experience with such efforts is overwhelmingly positive. What a joy to see parents, teachers and students growing in faith and love as they meet the challenge of working together despite various differences!

Every school board needs to explore ways of including other Christians. We are embarrassed, even upset, when our schools are primarily seen as "private," meaning "exclusive" by our neighbours and the wider Christian community.

The predominantly denominational school from which you graduated should work at fostering a different attitude. Caricatures of different churches must be avoided as well as the subtle message that we are the only ones who are right; instead, lessons can be taught that present other Christian traditions in a respectful way. The school can also actively seek contact with other Christian schools in the community through participation in track meets and fine arts festivals.

We know how hard it is to shift a school from a denominational to an interdenominational track, yet your Alma Mater needs to be nudged by her alumnus (that's you) in that direction and can explore ways of expanding horizons now.

Seven years of campus ministry have enabled us to relate to your experience. We have learned to accept and love Christian students and colleagues from various church families. When you find yourself in a secular setting, the discovery of another Christian sparks a celebration of your common bond in Christ rather than a debate over the differences that might divide.

We prefer rainbows to walls. So does God! For the most spectacular view of a rainbow you need a large horizon. These past two years have provided you with that. Clearly, your expanded view of God's family has enriched, rather than endangered you. Thank you for the challenge and the reassurance that your letter provides.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Willy Suk-Kleer, Bert Witvoet.

... continued from page 14.

quit or begin to study. The music committee or council of his church should become aware that his playing is an abomination unto the Lord and seek to remedy the situation.

I am on biblical grounds here. God created a beautiful world, and the birds didn't stop singing after Adam and Eve sinned. We don't know exactly how sin affected created beauty, but when I think of God's amazing grace I include the preservation of beauty. A remarkable thing happened after the Fall: God still wanted people to know about him. Today we call the knowledge of God theology.

The amazing fact is that our Creator God seems determined to link esthetics to theology. The whole Old Testament is filled with this superb linkage. God makes sure that his dwelling places on earth are beautifully fashioned with meticulous care. The psalms extol the beauty of the earth. Through the observation of his beautiful handiwork God draws us closer to himself. He wants to be glorified by voice and instruments. Jubal adds an amazing dimension to how God wants the world to be! Not just work, but also play and song. There are so many pointers in scripture that beauty should be an integral part of worship, that it's mindboggling! The Bible itself contains such amazing poetry that modern poets

would have a hard time to improve on it.

I'm sitting in an ugly pew. To hide the imperfections of the wood, someone painted them grey. During the sermon I look around. There is nothing in this church to show that men and women can serve the Lord by creating beautiful things. Sorry, I overlooked the baptismal font. The cover isn't exactly original or even beautiful, but the loving hands of a patient parishioner sculpted the resemblance of a dove (to be used as a handle).

And ... there was beauty in the sermon. Not only did the riches of God's grace come through loud and clear, the sentence structures, the fine use of simple words instead of loftier ones, the well-modulated voice of the young pastor, made this sermon a joy to listen to.

I wish that this church community had attracted and employed other craftspeople as well. The musician and the preacher, the sculptor and the painter, the dancer and the embroiderer ... what a song of adoration they could raise to glorify God!

A subtle blend of esthetics and theology — what joy it would bring to many Christian artists who are now using their God-given talents in a world estranged from our Creator.

(To be continued ...)

Herman de Jong lives in Jordan Station, Ont.

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Thanks		Anniversaries	Teacher	Vacations
VANDERMOLEN: A warm and sincere thanks to our family and friends for your prayers, support, gifts, flowers, visits and phone calls during Vic's illness. We were amazed by the love shown to us by so many. Praise our Lord. (Ps. 106:1, Is. 43:1-3) Vic and Nancy, Rick, Geoff, Dan and Melanee			SMITHERS, B.C.: Bulkley Valley Christian High School has an immediate opening for a French teacher. Phone Rien Moeliker, principal, (604) 847-4238 (school) or (604) 847-2805 (home).	LANG'S RESORT Cottages and campgrounds RICE LAKE Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book your '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R. #3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308
Births			Real Estate	
FARENHORST: Just as we experienced the prayers and love from you, our broader church family, when our son David went to be with his Father, so now we want to share with you God's faithfulness, the joy of a new healthy boy JAMES KENNETH born Aug. 21, 1989, who has the best ever big sister, Stephanie, two very proud grandparents, Kenneth and Florence Robertson, a dear grandmother, Catherine Farenhorst and two very happy parents, Dick and Jan. Home address: 21218 95 A Ave., Langley, BC V1M 1P2.			Moving to or from Thunder Bay? Call Don Ten Have (807) 577-4810 Representing Midwest Realty Limited (807) 623-7404	Church news can be found on page 19
Accommodations Room & board available, Waterdown, Ont., area; 15 min. drive to Redeemer College. Large private room, wood stove and laundry. Suitable for one or two (preferably) students. Please call (416) 689-0354.				

Classified

Help Wanted	Help Wanted	Help Wanted	Help Wanted	Miscellaneous
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CRWRC of CANADA

Reaching out in Christ's name to the poor and suffering, CRWRC is involved in bringing relief to the victims of the civil war between the Muslim north and Christian south in the Sudan

The start of the peace talks make it possible to make a first start with rehabilitation of the villages hardest hit by the war.

CRWRC is calling for:

VOLUNTEERS for a 12-month term

Volunteers should have a background in health care, agriculture or water development.

Candidates should be single or married without children, and willing to testify of Christ's love in their lives. They should have a solid education and/or experience in one of the above-mentioned specializations.

For information contact:
CRWRC of CANADA
P.O. Box 5070, 3475 Mainway
Burlington, ON L7R 3Y8
Tel. (416) 336-2920

REDEEMER COLLEGE

invites applications for the following
faculty positions for 1990/91

**Business (Marketing)
Computer Science/Mathematics
Mathematics
English
(18th & 19th Century British Literature)**

Applicants should be committed to teaching and scholarship in accordance with the Reformed Christian basis of the College and should hold a doctoral degree, be nearing its completion or be prepared to undertake further study. Positions are subject to budgetary approval.

Letters of application should be sent to:

**Dr. Justin Cooper
Vice-President (Academic)
Redeemer College
Ancaster, ON L9G 3N6**

Deadline: November 30, 1989

This advertisement is directed only toward Canadian citizens and permanent residents.

Shalom Manor Christian Homes for the Aged Inc.

has an opening for an RN, approximately four shifts per week, or two RN's to share this position. The applicant(s) should be able to speak Dutch and English, give Christian leadership and direction, be certified or eligible for registration as an RN in Ontario.

Send resume to:
**Mr. H. John Kamphuis, Administrator
c/o Shalom Manor
12 Bartlett Ave., Grimsby, ON L3M 4N5
Tel. (416) 945-9631**

Closing date October 2, 1989

OPPORTUNITY

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**Pat
Box 37, Streetsville P.O., Mississauga, ON
L5M 2B7
or phone (416) 828-2323**

Salem Christian Mental Health Association Inc.
and
Family Outreach Teams in Joint Ministry
seek a

HALF-TIME (24 hours) CO-ORDINATOR

for the Family Outreach Teams in the greater Hamilton area to promote alcoholism awareness, develop programs, make presentations, co-ordinate workshops and provide support to families with alcohol-related problems.

Qualifications: Knowledge about alcoholism and substance abuse is essential. Office skills will be an asset. We are looking for a person who is a self-starter with good communication skills.

Please send application to:
**Rev. A. Dreise,
Salem Christian Mental Health Assoc. Inc.,
5920 Atlantic Dr., Mississauga, ON L4W 1N6
by October 16, 1989**

Immanuel Day Care Centre

requires an ECE graduate in the near future. Persons interested in this position should forward their resume to: **Immanuel Day Care Centre, 25 Channel Nine Court, Agincourt, ON M1S 4B5. Attention: Mrs. H.A. Meininger.**

LONDON AREA

DEVELOPMENT & PROMOTION OFFICER

The Five Christian School Societies in the greater London area are seeking a dynamic and highly motivated individual for this newly created position.

The person will be responsible for furthering the growth of Christian Education through initiatives in the areas of promotions, fundraising, membership growth, volunteer programming and community relations.


The ideal candidate will be a strong supporter of Christian education and have good organizational, interpersonal and communication skills; capacity for strategic and creative thinking; and leadership qualities.

The position offers a competitive remuneration package.

If you believe that you have the appropriate background and skills, please give us a call at (519) 433-5270 or reply in confidence to Mrs. S. Daugharty, c/o L.D.C.S.S., 24 Braeside Ave., London, ON N5W 1V3

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ATTENTION!

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling **BEFORE** you transmit the text. Thank you.

ATTENTION!

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Please use this form and allow four weeks for processing request.

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mail to:
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4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1**

Classified/Events

Help Wanted	Help Wanted	Events	Events	Miscellaneous
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The Ontario Alliance of Christian Schools

invites applications for the position of

Education Co-ordinator

The responsibility delivers evaluation and caring program services to elementary Christian schools in Eastern Canada. Experience in CSI/OACS schools, graduate degree(s) and curriculum writing expertise would be definite assets for any applicant.

Applications will be accepted until Nov. 15, 1989.

For further information please write:

SEARCH COMMITTEE
Dr. A. Guldemond; Executive Director
Ontario Alliance of Christian Schools
P.O. Box 7220, Ancaster, ON L9G 3L4
(416) 648-2100

The Fellowship Christian Reformed Church of Brighton, Ont.,

a young, growing congregation of 90+ families, now vacant, is seeking a new, energetic pastor to lead us in creative worship, active congregational life and reach-out programs in the community. A church profile is available upon request. Send inquiry and resume to:

Search Committee Fellowship CRC
Box 699, Brighton, ON K0K 1H0

Wanted	Wanted
--------	--------

NEEDED

The Jarvis Chr. Ref. Church needs 10 copies of "By Grace Through Faith" by Dr. R. Kooistra. Do you have a copy/copies you are willing to part with? Please contact: Rev. N. Cornelisse, R.R. #1, Jarvis, ON N0A 1J0. Phone (519) 587-5043.

Real Estate	Real Estate
-------------	-------------

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Henry Zwiers
Canada Trust, Christmann Realty Inc.
(705) 326-4131 (705) 327-4663

FALL RALLY

The fall rally of the Wyoming Region of Chr. Ref. Women will be held on

Thursday, Oct. 19, 1989, at 10 a.m.
in the
First CRC, Sarnia, Ont.
(corner Exmouth & Murphy Rd.)

Theme for the day: "The Lord is my Shepherd"

Speakers: Rev. David J. Feddes (Strathroy)
Mrs. Fran Karnemaat (Grand Rapids)

Admission \$3.00. Bring your own lunch. Refreshments will be served.


Organ Recital

on the impressive Reil tracker organ at Redeemer College

John William VanderTuin

Acclaimed young artist from Brantford, Ontario, blind from birth, who has performed major works in public recital since age 12.

October 14, 1989, 8:00 p.m.

**Redeemer College**
Ancaster, Ontario L9G 3N6

For tickets call:
(416) 648-2131

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ON JESUS, SCRIPTURE AND JUSTICE

HAMILTON CONVENTION CENTRE

MARCH 23-25, 1990

PLENARY SPEAKERS:
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Dr. Colin E. Gunton; Dr. Gordon C. Hunter

25 WORKSHOPS WHOSE LEADERS/SPEAKERS INCLUDE:

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Dr. Allen D. Churchill
Dr. N. Keith Clifford
Dr. David Demson
Dr. William O. Fennell
Dr. Kenneth Hamilton

Dr. Roy G. Neehall
Dr. Donna Runnalls
Dr. Victor Shepherd
Dr. George R. Slater
Dr. William K.T. Wan
Dr. John B. Webster

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LONDON: THURSDAY, OCTOBER 5—8 p.m.
Dundas St. Centre United Church

SARNIA: FRIDAY, OCTOBER 6—8 p.m.
First Christian Reformed Church

BEAMSVILLE: SATURDAY, OCTOBER 7—8 p.m.
Providence Chr. Ref. Church

OSHAWA: WEDNESDAY, OCTOBER 11—8 p.m.
Simcoe Street United Church

ST. CATHARINES: THURSDAY, OCTOBER 12—8 p.m.
Covenant Christian Reformed Church

FERGUS: FRIDAY, OCTOBER 13—8 p.m.
Maranatha Canadian Ref. Church

HAMILTON: SATURDAY, OCTOBER 14—8 p.m.
Central Presbyterian Church

Events

You're invited
to the
**DEDICATION
CEREMONIES**

OF THE NEW

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL

ON

**SATURDAY, OCTOBER 14, 1989
2:00 p.m.**

**Guest Speaker:
Dr. Joel H. Nederhood**

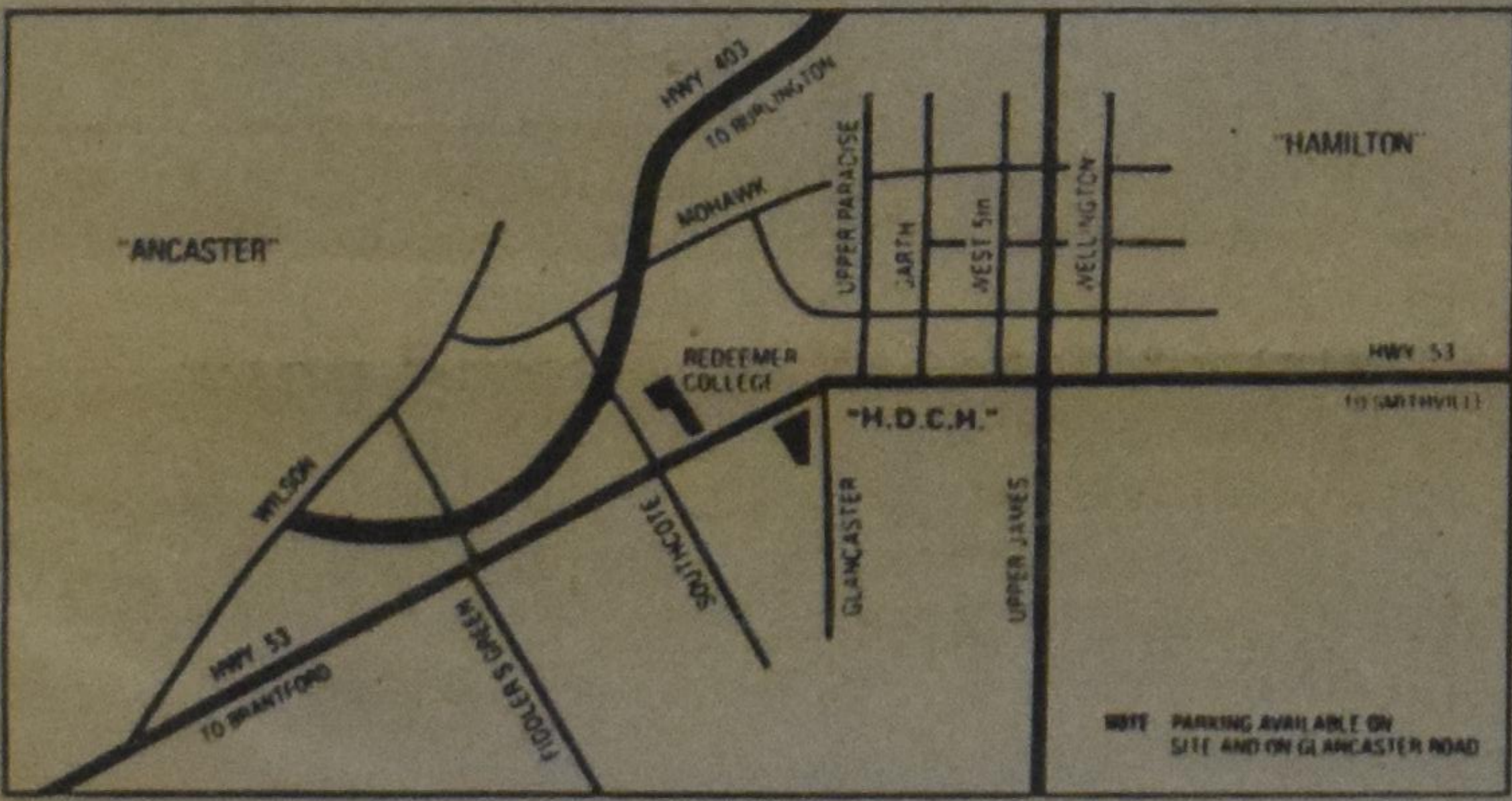
PROGRAM

Speaker: Dr. Nederhood
Unveiling of cornerstone
Music and fellowship
Tour of new school campus
Refreshments



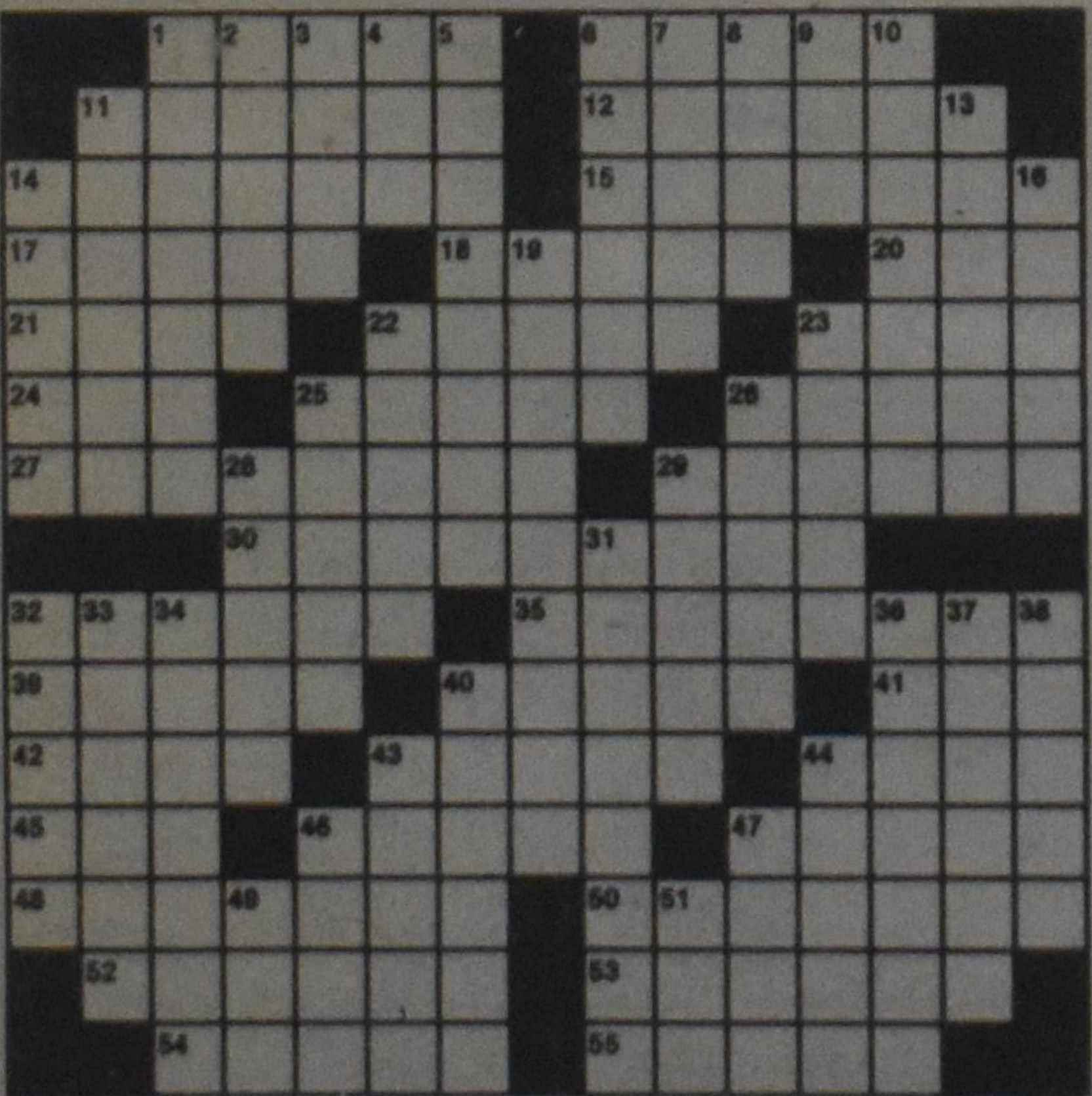
**HAMILTON
DISTRICT CHRISTIAN
HIGH SCHOOL**

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(416) 648-6655



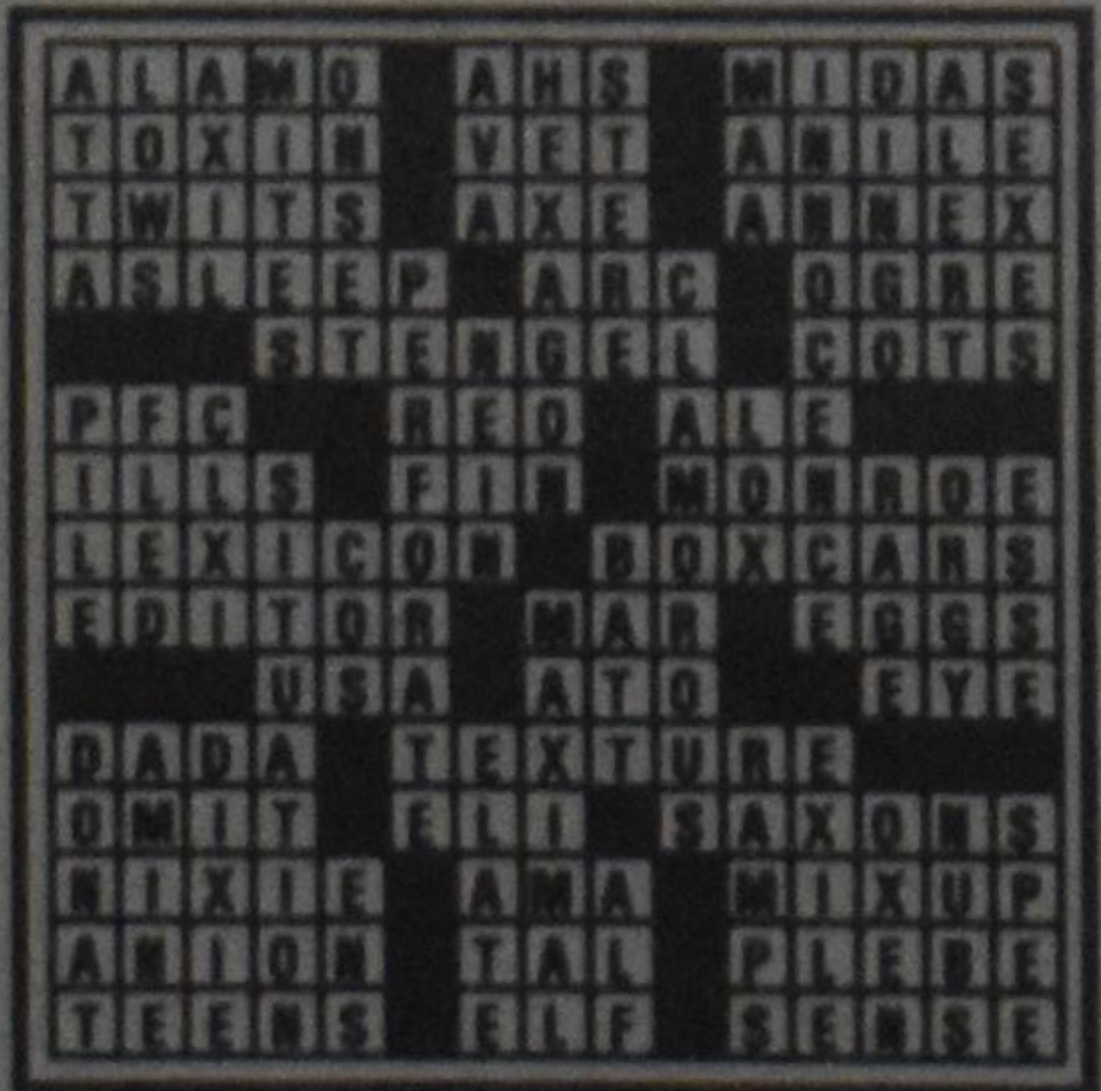
Weekly puzzle by William Lutwiniak

- ACROSS**
- 1 Nitpicks
 - 6 Frozen dessert
 - 11 Stop
 - 12 NY lake
 - 14 Newcomer: var.
 - 15 Lobster —
 - 17 "— Give You Anything..."
 - 18 Appeals
 - 20 Fr. co.
 - 21 Immense
 - 22 Recreation
 - 23 Docket item
 - 24 Vane dir.
 - 25 Climbs in a way
 - 26 Abominates
 - 27 Chick
 - 29 Peaceful
 - 30 Lobby seating
 - 32 Tape repair
 - 35 Surpass
 - 39 Queeg's ship
 - 40 Diamond features
 - 41 Alphabet run
 - 42 Br. composer
 - 43 "— of Glory"
 - 44 Fly high
 - 45 Beatty or Buntline
 - 46 Actress Van Devere
 - 47 Clergyman's house
 - 48 Clover for one
 - 50 Made one
 - 52 Nap
 - 53 Tiresome speech
 - 54 Did some cobbling
 - 55 Gardeners often
- DOWN**
- 1 Wrinkles
 - 2 "— we all?"
 - 3 Budget category
 - 4 Gr. letter
 - 5 Walking
 - 6 Gaffes
 - 7 — a time (singly)
 - 8 Cages for hawks
 - 9 Tucker's tag-along
 - 10 Instruct
 - 11 Recondite
 - 13 Up
 - 14 Assuming
 - 16 Ninnies
 - 19 Redingotes e.g.
 - 22 Stand out
 - 23 Author John Le —
 - 25 Portion
 - 26 Will VIPs
 - 28 String
 - 29 Overindulges
 - 31 Top-secret
 - 32 In short supply
 - 33 Kitchen gadgets
 - 34 Basswood and tell
 - 36 Torments
 - 37 Pursued
 - 38 Put on
 - 40 Rescued financially
 - 43 Cherish dearly
 - 44 Less hazardous
 - 46 Cat's-paw
 - 47 Squishy dirt
 - 49 Egg — yong
 - 51 Sgt. e.g.



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Last week's puzzle



Calendar of Events

- | | | | |
|------------------------|---|-----------------------|---|
| Sept. 29-Oct. 1 | Back-to-God Hour rallies in B.C. featuring Rev. Juan Boonstra. Sept. 29: 8 p.m. at Mountain View Assembly, Smithers ; Sept. 30: 7:30 p.m. at Second CRC, Abbotsford ; Oct. 1: 11:30 a.m. at First CRC, Victoria ; Oct. 1: 6:30 p.m. at Maple Ridge CRC, Maple Ridge . | Oct. 20-21 | 25th anniversary celebrations of London District Christian Secondary School, London, Ont. For info. contact Henk Vandezande at (519) 455-4360. |
| Sept. 30 | "Building a Better Workplace," a CLAC-sponsored conference from 9 a.m. - 3 p.m. at Redeemer College, Ancaster, Ont. Keynote speaker: Dr. John Redekop. Workshops led by Mark Larratt-Smith, Neil Roos and Ed Vanderkloet. To register call (416) 670-7382. | Oct. 21 | 30th annual meeting of the All-Ontario Diaconal Conference. At John Knox Chr. School, Brampton, Ont. Theme: "Encourage One Another." Open to all! For info. call Ben Vandezande at (416) 646-4511. |
| Oct. 1 | First Ladner CRC, Delta, B.C. , gives praise and thanks to the Lord for Rev. Herman Salomons' 25th anniversary in the ministry. | Oct. 21 | 1989 All-Ontario Holy Spirit Conference at Kennedy Rd. Tabernacle, Brampton, Ont. For info. about registration contact Christian Communications Centre at (416) 890-3222. CSS's Harfy Houtman in Alberta. |
| Oct. 5-14 | Concerts by the Brouwer Brothers, trumpeters, and organist Andre Knevel. Oct. 5: Dundas St. Centre United Church, London ; Oct. 6: First CRC, Sarnia ; Oct. 7: Providence CRC, Beamsville ; Oct. 11: Simcoe St. United Church, Oshawa ; Oct. 12: Covenant CRC, St. Catharines ; Oct. 13: Maranatha Can. Ref. Church, Fergus ; Oct. 14: Central Presbyt. Church, Hamilton . All concerts at 8 p.m. | Oct. 24-Nov. 4 | 40th anniversary weekend of Immanuel CRC, Cornwall, Ont. For info. call (613) 937-4888. |
| Oct. 7 | Musical evening of praise and thanksgiving by Grace and Colleen Reinders. At 7:30 p.m., Covenant CRC, St. Catharines, Ont. | Oct. 28 | United Way benefit concert by St. Thomas & District Male Choir, St. Thomas' Ladies Choir and Kettle Creek Kids Concert Choir. At 7:30 p.m., Knox Presb. Church, St. Thomas, Ont. |
| Oct. 11 | Fall rally of the Ottawa-region CRC Ladies' League commemorating 35th anniversary. Location: Athens, Ont. For info. contact Mrs. Isabel Wouda, Box 359, Cobden, ON K0J 1K0. | Oct. 28 | AGENDA 2000's "Our world belongs to God: towards a new life standard," a one-day CPJ seminar from 9 a.m. - 4:30 p.m. at St. John's York Mills (Anglican) Church, 19 Don Ridge Drive, Willowdale, Ont. (close to Yonge & Hwy. 401). To register call (416) 979-2443. |
| Oct. 14 | Official dedication of the new Hamilton & District Christian High School. Keynote speaker: Dr. Joel Nederhood. Starts at 2 p.m. For info. call (416) 648-6655. | Oct. 28 | Elders' Conference at Trinity CRC, St. Catharines, Ont. Registration and coffee at 9:30 a.m. Speaker: Mr. Cor Kors, Dean of Students at Redeemer College, on the topic: "How to minister to our youth." Everyone welcome. |
| Oct. 14 | Organ recital by John Wm. Vandertuin at Redeemer College, Ancaster, Ont. at 8 p.m. | Oct. 28 | Bazaar at Trinity Chr. School, Burlington, Ont. Fun and fellowship. Crafts, games, novelties, produce, good food and giant auction. Doors open at 11 a.m. Barbecue dinner at 4:30 p.m. (tickets required). Auction starts at 6:30 p.m. |
| Oct. 14 | Christian Family Support Group for the emotionally ill and their families. At Christian Horizons, Elmira, Ont. , at 10:30 a.m. Speaker: Mr. H. Faber on: "Estate Planning for the (psychiatrically) disabled." For registration phone (416) 639-1075. | Oct. 31 | Redeemer College's Annual Senior Citizens' Day. Admission \$7.50 p.p. including lunch. Registration at 9:30 a.m. For info. call (416) 648-2131. |
| Oct. 14 | "Apple Harvest Craft Festival," from 10 a.m. - 5 p.m. at Faith CRC, 2265 Mountain-side Drive, Burlington, Ont. Great variety of crafts, excellent food and a magic show. Proceeds to "Beginnings," which offers alternatives to abortion and Christian counselling. | Nov. 2 | "Further along the road less travelled — Perspectives on spirituality and personal growth," a LifeCycle Learning Workshop with best-selling author Dr. M. Scott Peck. At the Skyline Triumph, 2737 Keele St., Toronto, Ont. To register call (617) 964-5050 or FAX (617) 965-5054. |
| Oct. 16 | Don Van Polen presents "Great hymns, their stories and places," a World Home Bible League multi-screen slide program. At 8 p.m., Covenant CRC, St. Catharines, Ont. | Nov. 3-4 | 25th anniversary of the Christian School, Agassiz, B.C. Former teachers, alumni and friends are invited. For info. contact Mrs. B. VanderVeen, Box 858, Agassiz, BC V0M 1A0 (604) 796-2848. |
| Oct. 19 | Fall rally of the Wyoming-region Canadian Fed. of CR Women, at First CRC, Sarnia, Ont. | Nov. 4 | Fifth annual auction at the Christian School, Sarnia, Ont. Watch for local announcements. |

ISRAEL

The World Home Bible League invites you
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13 exciting days — February 22 to March 6, 1990

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Church news

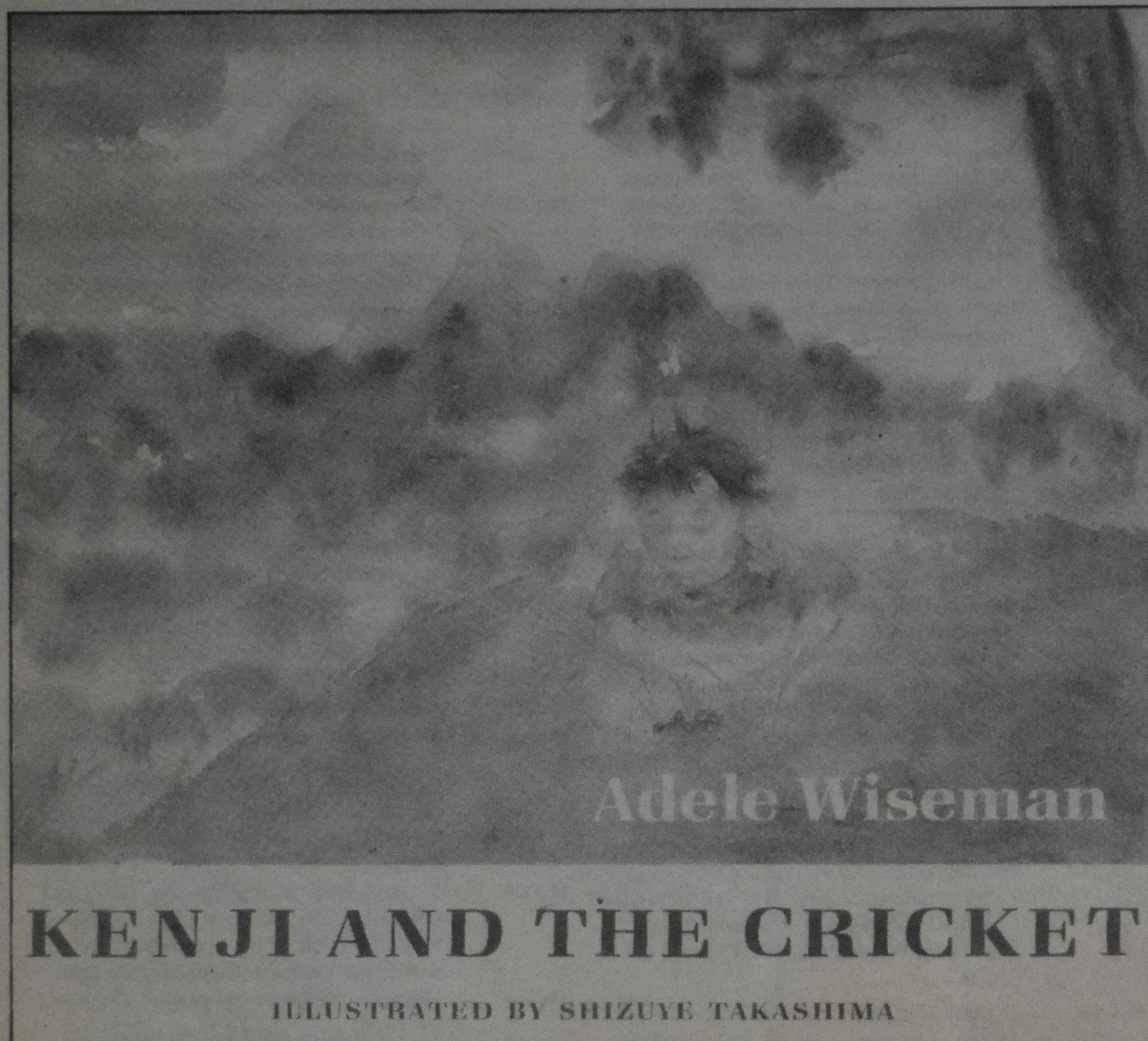
Christian Reformed Church

New correspondence address
All correspondence for the
East Strathroy CRC should be
sent to P.O. Box 185,
Strathroy, ON N7G 3J2;
effective immediately.

Remember!
No issue
October 6

Books

Robert VanderVennen, book review editor



Children's books

Imagination amid pathos

Kenji And The Cricket, Adele Wiseman, illustrated by Shizuye Takashima. Erin, Ont.: The Porcupine's Quill, 1988. Hardcover, 24 pp., \$12.95. Reviewed by Doro Bakker, Orangeville, Ont.

Kenji is a little boy who lives all alone in Tokyo. He has no one to care for him. Kenji is a war orphan. All day long he wanders the streets of the city in search of bits of food. He sleeps where night finds him, in an alley or under a bridge, wherever no one chases him away. Despite his circumstances, Kenji awakens each morning renewed and filled with hope — hope that this might be the day his dreams come true.

If you were to ask Kenji what it was he hoped for, he

wouldn't be quite sure. He would only know that one day something good might happen to him. On the rarest of occasions did Kenji dare dream of finding a mother and a father. That luxury he supposed was reserved for only the richest and most fortunate of children.

One evening Kenji finds a cricket who becomes his first friend. Its song is so comforting, it lifts the sadness from his heart. Later on, when Kenji hears a whole chorus of insects, he is drawn like a magnet. He discovers a wheelbarrow full of singing insects and is mesmerized. Only the gentle voice of a kind-eyed stranger calls for him from his dreams. Both Kenji and the stranger find what they are looking for in each other. They had both been waiting for

this moment for a long time.

Kenji And The Cricket is Adele Wiseman's first book for children. She has been able to capture the undaunted optimism and sense of wonder often seen in children. She tells her story gently and movingly. We are touched by young Kenji's plight, yet we marvel at his inner strength and happy spirit.

Wiseman's happy ending is a satisfying conclusion for her young readers. She has challenged them throughout the book with sophisticated vocabulary and with a conscience-raising story line.

Shizuye Takashima has illustrated the text with delicate watercolours. *Kenji And The Cricket* is a book with unique charm for children six and up.



Friends of God

Wayne Brouwer

A perfect pair

"The heavens declare the glory of God; ... the law of the Lord is perfect, reviving the soul." (Ps. 19:1, 7)

"You can't stand on one leg!" A hostess says that to her mealtime guests, urging second helpings on them. It seems that only the pink flamingos at the zoo know it's not true.

Some things come naturally in pairs: salt and pepper, hammer and nail, sackcloth and ashes. We never use a scissor; only a pair of scissors will do the job. Children in school learn quickly about "Show & Tell"; you can't do one without the other. And the way we're made demands a pair of pants, a pair of glasses and a pair of gloves.

There's a song that says, "One is the loneliest number that you've ever heard!" It's true in marriage. It's true in friendship. It's true in conversation. Some things have to come in twos in order to exist.

Hand-in-hand

Psalm 19 praises the perfect pair: the shout of God's glory in creation and the testimony of his goodness in the Bible. They walk hand-in-hand. They stand side-by-side. They know each other face-to-face.

You can't have the one without the other. Creation is the splash of splendour and the Bible is its interpretive handbook. Nature speaks of God's power and the scriptures define that power in the shape of love. The star-spangled heavens exalt a transcendent deity, while the pages of the Book bring him as close as a good friend.

Bible scholars have tried for centuries to plunge in a knife at verse 7, divorcing the two parts that "obviously" stood separate long ago. But with grudging admiration, all finally agree that the balance is perfect, the partnership fits, and the whole is greater than its halves. As C.S. Lewis says, "I take this to be the greatest poem in the Psalter and one of the greatest lyrics in the world!"

Double-talk

Sometimes "double-talk" can be deceitful. The ancient Roman god Janus was always depicted with two faces, one facing forward, the other facing to the rear. Originally he was worshipped as the all-seeing one, knowing both the future and the past. But later he became the epitome of contempt, speaking from two mouths at the same time. Today his name describes the liar, the hypocrite, the charlatan. A "Janus" is a deceitful, double-dealing person.

George Orwell's powerful novel *1984* portrayed a society in which the official language was Newspeak. But Newspeak was really double-talk, and nothing actually meant what it was supposed to. And in a world of double-talk, nobody trusted anybody else.

Two witnesses

But the delightful thing about God's "double-talk" is that each testimony confirms the other. What creation proclaims in bold patterns is matched by scripture's poetic narrative. What thunders from the heavens above is validated by the whisper from the page. God is good. God is glorious. God is gracious.

When the famous soprano Jenny Lind was on her way to her first concert tour of North America, she told Captain West of her desire to see sunrise across the expanse of the ocean. One cloudless morning he had her called at early dawn.

Silent and motionless she stood by his side on the rear deck, watching every change of shade and tint in the sky and the reflections on the water below. As the rays of the sun leaped over the horizon, she spontaneously broke out in song. Her message was Job's testimony, set to the magnificent melody of Handel: "I know that my Redeemer liveth!"

In that moment of exaltation, Captain West later wrote, the Word of God was complete. The pair of God's speeches had become one. And the only response possible was the awe-struck prayer of David: "May the words of my mouth and the meditation of my heart be pleasing in your sight, O Lord, my Rock and my Redeemer" (vs. 14).

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Maya All Natural Yogurt

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"Proef het Verschil!"

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